The Outlook

Vol. 71 May 31, 1902 No. 5

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila Samoa, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

Letters should be addressed:

THE OUTLOOK COMPANY

287 Fourth Avenue, New York

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The Outlook

Published Weekly

Vol. 71 May 31, 1902 No. 5

The Republic of Cuba

If any one doubted the existence among Cubans of a desire for Cuban national independence, the doubt must have been dispelled by the long-continued shouts of joy which greeted the first appearance of the Cuban flag on the official palace and on Morro Castle on Tuesday of last week. Before and after that incident, symbolic of the birth of a new republic, there were public festivities, congratulations, and ceremonies, but it was on that exact noon-moment that popular expectation and rejoicing were centered. The flag raised was purchased by popular subscription, and the fact that General Maximo Gomez, the people's hero of the war with Spain, took part in the actual elevation of the flag on the palace gave peculiar pleasure to the multitude. A press correspondent writes: "Tears were in the eyes of all, and a whole people, as if overcome with emotion, became silent for a moment, and then, as though just realizing that they had taken their place among the nations of the earth, and remembering their best friend in the time of their direst need, in one mighty roar shouted, 'Viva Estados Unidos!'" Indeed, throughout the week expressions of gratitude toward the United States were repeated over and over again, not merely officially, but in the demonstrations of the crowd. The ceremony of transfer from General Wood, representing the United States, to President Palma, of the Republic of Cuba, was simple but impressive. The former read the document prepared by the War Department pledging the new government immediately to proclaim the Constitution and the Platt amendment contained in the appendix, and to undertake all obligations assumed by the United States with respect to Cuba in accordance with the Treaty of Paris; President Palma attached his signature to the document as President of the Republic; and the transfer was completed with the lowering of the American flag and the raising of the standard of Cuba Libre. The war-ships of many nations in the harbor saluted the new national ensign; the American troops, with General Wood, embarked on the Brooklyn for return to the United States—leaving, however, eight batteries of artillery, to hold by agreement possession of the coast defenses; a similar scene of voluntary evacuation took place at Santiago. President Palma sent the following despatch to President Roosevelt:

> The government of the island having been just transferred, I, as chief magistrate of the Republic, faithfully interpreting the sentiments of the whole people of Cuba, have the honor to send you and the American people testimony of our profound gratitude and the assurance of an enduring friendship, with wishes and prayers to the Almighty for the welfare and prosperity of the United States.

Messages of congratulation were sent by the President and Secretary Root, Congress adopted suitable resolutions, and President Loubet, of France, sent felicitations and his good wishes for the young republic. Many thousands of Cubans from the provinces crowded into Havana for the great occasion; the Cuban flag flew from almost every house; the decorations were remarkable in extent and color; the popular festivities were continued for several days. All in all, the transfer was made under the happiest auspices, and there was nothing to mar the extraordinary international spectacle of one nation's deliberately launching another into national existence. Some criticism has been made on the fact that, owing to the tardiness of the Senate in confirming the appointment of Mr. Squiers as the United States Minister to Cuba, there has been a short interval in which this country has had no diplomatic repre-

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sentative at Havana, and it was stated that in consequence the British Minister would be the dean of the diplomatic corps at Havana; this latter statement, however, seems incorrect, and the American Minister will doubtless soon be at his post. The appointment of Dr. Carlos Findley as the head of the Cuban Board of Health is a particularly welcome act, as, under United States authority, he has had a leading share in the sanitary regeneration of Cuba.

❀

Philippine Affairs General Chaffee, as the reviewing authority in the case of the court martials of Major Waller and Lieutenant Day, has expressed disapproval of part of the findings in both cases. General Chaffee holds that the court was justified in relieving Major Waller from the charge of murder in ordering the killing of the stevedores of his party who had refused to aid the party in getting food and had otherwise misconducted themselves. This approval is based on the fact that Major Waller was *ill with fever, was suffering acute* anguish of body and mind, and was not in a condition to weigh reasons justly when he received telephone messages from other officers advising that the men be killed. On the other hand, General Chaffee holds that the full exculpation of Major Waller and Lieutenant Day was a miscarriage of justice and opposed to the evidence; that the killing of the men was more in the nature of unlawful retaliation than justifiable warfare, and that the affair was "one of the most regrettable incidents in the annals of the military service of the United States." General Chaffee points out that Major Waller was at the time in telephonic communication with General Smith, who was in chief command in the island, and that "he deliberately chose not to consult General Smith." As to Lieutenant Day, General Chaffee thinks that the circumstances were such as to have justified him in refusing to obey Major Waller's orders, and that he should have done so. This action on the part of the General in command in the Philippines will be regarded by the American people as strong evidence of the fixed intention of the War Department and the commanders of the army to carry out President Roosevelt's vigorous command that all acts of cruelty or wrongdoing on the part of military officers should be promptly and thoroughly scrutinized and that wrong-doers should be punished. The news from Mindanao has been peaceful; there have been no further acts of resistance on the part of the Moro chiefs, and most of them, in interviews with American officers, have professed to entertain friendly feelings toward the United States. General Chaffee thinks that his conferences with the chiefs assure peace.

❀

Labor Victories in Congress Last week organized labor won its first victory in the present Congress, but it won three victories in the single week. The first of these was the passage of a bill requiring that all work upon future Government contracts shall be performed under the eight-hour system. This important measure was favorably reported by the House Committee on Labor, and was adopted without a division. If it can be brought to a vote in the Senate, it is practically certain to become the law, as President Roosevelt's sympathies are strongly on the side of the eight-hour day. The second labor victory was the adoption of an amendment to the Naval Bill stipulating that one new vessel of each class shall be constructed in the Government yards instead of by private plants—such construction insuring the eight-hour day at once to the laborers employed. The amendment was vigorously opposed by the Chairman of the Committee on Naval Affairs, but was supported by all the Democrats and a sufficient minority of Republican "insurgents" to secure its adoption. The third labor victory, and the most important of all, has been in a singular degree ignored in the Associated Press despatches. While the Immigration Bill was under consideration, Mr. Underwood, an Alabama Democrat, proposed an amendment adding to the bill the following section:

SEC. 3. That in addition to the persons excluded under the foregoing section, admission into the United States shall be denied to all persons over 15 years of age and physically capable of reading who can not read the English language or some other language; but an admissible immigrant or a person now in or hereafter admitted to this country may bring

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in or send for his wife, his children under 18 years of age, and his parents or grandparents over 50 years of age, if they are otherwise admissible, whether they are so able to read or not.

This amendment received strong support on the Republican side from Mr. McCall, of Massachusetts, and Mr. Watson, of Indiana—the latter gentleman reminding his party associates that precisely this demand of the American Federation of Labor had been specifically indorsed in the Republican National platform of 1896. Mr. Shattuck, of Ohio, the Chairman of the Committee on Immigration, and Mr. Bartholdt, of Missouri, a former Chairman of this Committee, stoutly opposed the amendment—the latter declaring that it would "let in the soft-handed, easy-going fellow and exclude the horny-handed son of toil," and proposing as a substitute "an examination—physical, mental, and moral—of every immigrant at the port of embarkation by the American consul at each port." Mr. Bartholdt's toothless substitute was rejected by a vote of 34 to 75, and Mr. Underwood's incisive amendment was finally adopted by the surprisingly large vote of 86 to 7.

❀

Senator Hoar's Speech

In the Senate the week was spent upon the further debate of the Philippine Government Bill, and the notable speech was that of Senator Hoar, of Massachusetts, arraigning the entire policy pursued by the Administration toward the Philippines and urging that we should even yet substitute the same policy toward them that we have pursued toward Cuba. This speech contained no points entirely new, with the possible exception of its exposition of the Monroe Doctrine, which he said, quoting from the letters of John Quincy Adams, was drafted by Secretary Adams distinctively as a reassertion on the part of this Nation that all peoples had an inalienable right to a government resting on "the consent of the governed." It is impossible to summarize Senator Hoar's address in the space at our command. In point of dignity the speech ranks among the finest that have been heard in the Senate since the days of the slavery debate. It is expected that a reply to Senator Hoar will be made this week by Senator Spooner, of Wisconsin.

The Friendship of Two Great Republics

Nothing was lacking at the dedication of the statue of Rochambeau at Washington last Saturday that might serve to strengthen and reaffirm the national friendship, now over a century and a quarter old, between France and America. This was the dominant note in all the addresses—in those of M. Cambon, the French Ambassador, and General Brugère, of the French army, on the part of France, and of President Roosevelt, Senator Lodge, and General Porter, for the United States. The brilliant and distinguished group of officers and civil dignitaries commissioned by President Loubet to represent the French Republic testified to the extent of his desire to impress American citizens with the honor and dignity in which the United States is regarded by his country, while the presence of the President and his Cabinet, the Chief Justice and the Supreme Court, committees of Congress, and the highest officials of the army, the navy, and all other departments of our Government, equally proved the pleasure and respect with which the token of friendship was received. The actual unveiling of M. Hamar's statue was at the hands of the Comtesse de Rochambeau, and descendants of both the Marquis de Rochambeau and the Marquis de Lafayette were present. Senator Lodge's historical review of the services of Rochambeau to a people struggling against almost overwhelming power for its independence was an ably marshaled survey of the facts of Rochambeau's career and a hearty recognition of the truth that a decisive force in the struggle was the brave, well-disciplined, well-officered force which under his command landed at Newport in 1780. It was, moreover, largely due to Rochambeau's efforts that the all-important cooperation by De Grasse at sea was gained from France, an aid without which the surrender of Cornwallis could never have been forced. At Yorktown the French troops lent valuable assistance, while Lafayette commanded the Americans who carried one of the redoubts. At every point Rochambeau fought and planned in the greatest harmony with Washington, and without a thought of jealousy or self-seeking or the arrogance which birth and military pride might have called out in

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some men. Throughout, his policy toward Americans carried out consistently his first words on landing, "I am the friend of their friends and the foe of their foes." It was a strange fate that such a man fighting for the liberties of a foreign people should return to his own country there most narrowly to escape death by the guillotine at the hands of French republicans. Senator Lodge's closing words were impressive. He said:

> We unveil this statue in honor of a brave soldier who fought by the side of Washington. We place it here to keep his memory fresh in remembrance, and as a monument of our gratitude to France. But let us not forget that we also commemorate here the men who first led in arms the democratic movement which during a century of conflict has advanced the cause of freedom and popular government throughout the world of Western civilization.

With these words may be associated those of President Loubet spoken by him at the unveiling two years ago of the statue of Lafayette presented by American schoolchildren to the city of Paris, and quoted last Saturday by General Horace Porter: "This friendship, born in the comradeship of arms, has developed and grown stronger during the century which is ending; the generations which succeed will not suffer it to grow weaker." Incidental allusions to the aid so promptly rendered by America to the French sufferers in Martinique and to the launching of the new Republic of Cuba under the auspices of the United States were vigorously applauded.

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Martinique and St. Vincent

The volcanoes Mont Pelée in Martinique and Soufrière in St. Vincent gave last week many signs of danger, and there were from both eruptions of a threatening character. Up to Monday of this week, however, there had been no second serious loss of life in either island. The outbreak of Mont Pelée on May 20 was terrific in its force, and is described by some correspondents as even more violent than that of May 8, but happily its force was so directed that comparatively little loss of life ensued. A natural result of the eruptions, immense smoke-clouds, and frightful explosions of gas and fire was that the people of a large part of the island became alarmed, on one day indeed almost panic-stricken, and an exodus by ship from Martinique began to take place. The French Government even had under serious consideration the question of depopulating a large part of the island. As the volcanic commotions lessened the panic decreased in like measure; some two or three thousand people seem to have left the island, if we may judge from rather indefinite despatches, but the remainder are now more hopeful and tranquil. From St. Vincent a special report written by Sir Robert Llewellyn, Governor of the Windward Islands, declares that the distress is likely to continue for a long time, and that a fifth of the entire island of St. Vincent is devastated. The relief ship sent by the United States, the Dixie, arrived at Fort de France in Martinique on Wednesday, landed a large part of her stores, and then proceeded to St. Vincent with the remainder. Other relief vessels have reached the stricken islands, and it is reported that there is now on hand a very large stock of provisions and clothing. Both the English and French Governments have shown energy in making provision for the homeless people and in setting in motion plans for dealing with the difficult problems suddenly thrown upon their hands. A dangerous ascent in the neighborhood of Mont Pelée has been made by a scientist who is a member of the Martinique Colonial Legislature. He reports that a new crater has been formed about three hundred meters in diameter, and that it gives many signs of activity. One account of the eruption of Mont Pelée of May 20 states that it threw out stones much larger than those which fell on May 8, that it was accompanied with a noise like thunder and immense jets of fire, and that at Fort de France thousands of people were to be seen running in every direction unclothed and in a state of panic. The volcanic dust was thrown to almost incredible distances.

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Mr. Godkin's Death

During the past week two men of eminence and of great public service have passed away. Mr. Edwin Lawrence Godkin died in South Devonshire, England, after an illness of two years, which began with a stroke of apoplexy in this city. Mr. Godkin was a man of tireless industry and of

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great working power. An Irishman by birth and education, his training as a journalist was secured as correspondent of the London "News" during the Crimean War. He came to this country in 1856, made a trip on horseback through the South, and reported his impressions of the country to the London "News." He studied law in this city in the office of Mr. David Dudley Field, and was admitted to the bar in 1859, but his practice of the profession was interrupted by ill health and he returned to England. Coming back to this country in 1862 as the correspondent of the London "Daily News" and as editorial writer on the New York "Times," his definite career as an editor began in 1865, when he established the "Nation." It was as the editor of the "Nation" that he exercised a distinctive and powerful influence. He came into the editorial field at a period of social and political demoralization at the close of a great war, and he began at once to speak to a small but extremely influential constituency made up largely of the most highly educated men in the country. The "Nation" was at that time probably read by more leaders of opinion, scholars, college teachers, and professional men of rank than any other newspaper. Mr. Godkin's editorials were vigorous, outspoken, and early revealed that touch of irony which later hardened into mannerism. He was a thoroughly educated man, with a hatred of sham and of slovenly methods of administration. He became from the start a preacher of political righteousness, an enemy of the boss and of the machine, and a tireless advocate of the reform of the civil service. This gospel of civic duty, civic righteousness, and civic efficiency he preached to the end of his life, and he rendered a great and lasting service to the country. In the performance of it he became one of the foremost editors that American journalism has known, and the union of the "Nation" with the "Evening Post" of this city in 1881 brought him a much larger constituency, though it did not make him a more commanding figure. Mr. Godkin's limitations were as marked as his strength. He was by temperament a critic, and it was along the lines of critical attack that he was a leader. He lacked constructive genius. He was not the definer of new policies or the organizer of new movements. As he grew older the critical spirit became more dominant. His irony grew harder, he lost touch and sympathy with popular life, and he ceased in large measure to be a prophet of the new and better day which he had done much to inaugurate. He was a man of the highest personal integrity, of great personal courage, and of many gifts both intellectual and social.

❀

Lord Pauncefote Lord Pauncefote of Preston, the first Minister of Great Britain to the United States who held the rank of Ambassador, the dean of the diplomatic corps in this country, died at the British Embassy on Saturday morning, after an illness of several months. Few men have been more personally acceptable to the Government of the United States, or have better fulfilled in this country the higher functions of the diplomatist, than Lord Pauncefote. Descended from a distinguished ancestry, born in 1828 at Munich, educated at Marlborough College and at Paris and Geneva, he was first destined for the army, then entered the Inner Temple and was called to the bar in 1852, held a position as private secretary in the Colonial Office to the Secretary of State for the Colonies, returned to the practice of the law, removed to Hongkong in 1862 in order to find a larger field for his professional services, was appointed Attorney-General of the Colony, became Chief Justice of the Supreme Court of Hongkong and later of the Leeward Islands, returned to England in 1875, and after various services in the Foreign Department was selected as delegate of Great Britain to the Suez Canal International Commission, and in 1889 was sent to this country as the Minister of Great Britain. During his service of many years at Washington, Lord Pauncefote, by his frankness, his cordial manners, his unconcealed friendliness for this country as well as his conspicuous fidelity to the interests of his own country, secured a position of exceptional influence and commanded from the beginning the confidence of men of all parties and officials of all grades. When he arrived in Washington, the relations between our Government and

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Great Britain were by no means as cordial as they have since become. He had much to do with the negotiations which led to the settlement of the Behring Sea controversy, the Anglo-Venezuelan boundary controversy, and the abrogation of the Clayton-Bulwer Treaty. He came to possess the complete confidence of our Government, and his friendliness was never more conspicuous than during the period just before the outbreak of the Spanish-American War. It is known that he felt deeply the misrepresentations of his attitude and the misinterpretations of his acts as dean of the diplomatic corps at the outbreak of the war with Spain. On that subject he maintained unbroken silence, although those who are informed do not hesitate to say that he could have cleared the situation with a word. It is known that the essential fact in the situation was that he was our constant friend throughout, and that he rendered very important services to our Government by his transparent friendliness. He had received many honors from his own Government, in this country both Harvard and Columbia had conferred the degree of LL.D. upon him, and he enjoyed in Washington almost unlimited personal regard. His death is a serious loss to the English diplomatic service, and no less a loss to this country.

❀

The Austro-Hungarian Ausgleich

The Austrian and Hungarian Governments are at present conferring in regard to a renewal of the Ausgleich, and the Vienna correspondent of the London "Times" is authority for the statement that the question will probably be settled. The Ausgleich or compromise is an agreement between Austria and Hungary providing for a customs union and a common system of finance. Under its provisions Austria contributed 68.6 per cent. of the common expense of the dual monarchy above what was raised from the customs revenue, and Hungary contributed 31.4 per cent. It was to be renewed every ten years after going into effect in 1867. It was renewed in 1877 and 1887, but in 1897 Austrian opposition prevented another renewal, and was the means of substituting therefor in 1899 a reciprocity treaty under which Austria's contribution was reduced to 65.6 per cent. and Hungary's increased to 34.4 per cent. As a result, Hungary has since been endeavoring to restore the Ausgleich, and as the racial troubles of Austria are now particularly acute, the power to resist the Hungarian demand is weakened. It is felt to be highly dangerous to incur the hostility of the Magyars, a remarkably chivalrous people and faithful thus far in keeping the pact of 1867 under which Austria and Hungary became a dual monarchy, with a separate constitution and administration for local affairs but a united government for their common interests. It is recognized that, as the remaining years of Emperor Francis Joseph must be few, every bond of union that can be strengthened must be strengthened speedily, and that the attitude of Hungary is the key of the situation.

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The General Assembly

The matters that most engrossed the Assembly, though not such as most attract public notice, were of supreme importance to the Church. Missionary and religious interests have needed the special emphasis given them in recent years, in which theological controversy has divided attention with them. The first half of last week was given entire to their consideration, the point of central interest being taken by the centennial anniversary of the Board of Home Missions. The address of President Roosevelt before a great audience assembled on that occasion at Carnegie Hall we give on another page. It was impossible not to remember sadly that President McKinley and ex-President Harrison had spoken with him from that very platform before the Ecumenical Missionary Conference but two years since. The missionary treasuries are free of debt, and an enlargement of their resources is counted on for an expanding work. The policy is to be pressed, which is gaining ground also in other churches, of increasing personal interest in distant fields of work by inducing local congregations to undertake the support of individual missionaries, home and foreign. A quiet but active movement to quicken the religious life of the churches by evangelistic means has been initiated, with Dr. J. W. Chapman as Secretary, and with a gift of

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$25,000 from Mr. J. H. Converse, of Philadelphia, toward its expenses.

❀

Revision Enacted In less than two hours the Assembly ended the controversy that had disturbed the Church for a dozen years. Its all but unanimous adoption of the report of the Committee, which we summarized last week, was a surprise to those who recalled that at the end of two days' exciting debate 234 votes were given last May against the proposition for "a brief summary of the reformed faith," presented this year for adoption. The deep interest felt in the uncertain issue was apparent in the crowd that filled the great church, many of whom were standing. The report of the Committee having been divided, the first question was, Shall so much as relates to the proposed modifications of the Confession be adopted? Dr. Minton, Chairman of the Committee, advocated this in an elaborate and massive argument, showing the need of relieving the Confession, at the five points specified, of "unguarded statements and unwarrantable inferences." All shades of opinion had been represented in the Committee, but none of them would repudiate "the granitic element of Calvinism." It was time to get free from the need of making explanations. "If we refuse to disclaim fatalism and infant damnation, we admit them." The long and general applause that followed this address showed the set of the current. Drs. Moffatt, Kerr, and Booth followed, dissuading from any thought of amendments, and pleading for speedy and unanimous action. Amid cries of "Question" Mr. Jeremiah Baker, of New Jersey, spoke to the same point "for the pews." By request, Dr. van Dyke, the Moderator, briefly addressed the Assembly, uncovering the secret spring of the prevailing harmony by his declaration that "mutual Christian confidence is better than intellectual agreement." The motion being put, a general chorus of *aye* was followed by a single courageous *no;* whereat there was laughter and applause. Less certain seemed the issue that followed.

❀

The New Statement Some who remembered Dr. Minton's opposition last May to any new statement of belief, as a thing of dangerous tendency, were again surprised when he requested the privilege of moving the adoption of the second half of the report, embodying a "Brief Statement of the Reformed Faith." Chiefly noticeable it was, in this stage of the proceedings, that the pleas for the Statement were mostly from men who have been classed as strongly conservative, and also that it was carried through more quickly than the other part, though admitted to have been far the most delicate and difficult part of the Committee's task. Dr. Duffield, seconding Dr. Minton's motion, commended the Statement for its historical, literary, popular, and devotional excellence. The Church had now to choose between "Babel and Pentecost." He asked for unanimity, merging "conservative" and "liberal" in the larger word "Presbyterian," and emphasis on the unity reached at the end of weary days. Dr. Taylor regarded the unanimity of the Committee as "a miracle of grace." Not the intellect but the heart of the Church spoke predominantly in the Statement before them. Dr. Holmes, of Pittsburg, as a representative of a portion of the Church strongly opposed to revision, pleaded for the unanimous adoption of the Statement; likewise the venerable Dr. Phraner. Cries of "Question" had been for some time heard, but the Moderator interposed with an invitation to any who disapproved the report to speak freely. Two Commissioners, both from Southern States, availed themselves of the opportunity to protest against "the thin edge of the wedge" of change. A dangerous moment then occurred, threatening to open the amendment sluice, when the irrepressible desire of an individual to improve upon the committee was skillfully checked by the prompt action of the Moderator, interpreting the will of the Assembly. To the question when put, but two voices responded *no*. The session then closed with a brief service of thanksgiving. The substance of the report is presented in the editorial discussion of the subject.

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A Century of Strife Ended In 1801 a "plan of union" between Presbyterians and Congregationalists for home missionary work in "the new settlements" was formed, which lasted thirty-six years. This brought into the Presbyterian fellowship many emigrants from Congregational

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New England among whom the mitigated Calvinism taught by disciples of Jonathan Edwards had struck root. Doctrinal controversies soon arose between them and the strict adherents to the older type of Calvinism in the Westminster Confession. These reached an acute stage in the trials of Albert Barnes and Lyman Beecher for heresy, and culminated in the excision by the Assembly of three synods in New York and one in Ohio. For thirty-three years the "Old School" and the "New School" continued to be separate churches until they were happily reunited in 1870 with great cordiality in agreement to forget past differences. As a thank-offering for this auspicious event more than seven million dollars was raised the next year for their united work, and a period of rapid growth began. But it was a case of "irrepressible conflict." The New School interest soon began to raise the question of revising the Confession. In 1889 the demand had become sufficiently organized to be presented to the Assembly. In 1890 a committee on revision was appointed, which reported in 1892. Had the matter been settled then, it could not have been settled as unanimously as now. But it was side-tracked for eight years by the greater controversy in which Professors Briggs, Smith, and McGiffert were involved—a controversy which has doubtless facilitated the present agreement. In 1900 revision came once more to the front, and a committee of fifteen was appointed, enlarged the next year to the twenty-one whose report, embracing many suggestions from the committee of 1892, has now been unanimously adopted. 1902 is indeed a historic year in the annals of Presbyterianism. It ends a century of strife between old Calvinism and new, and ends it by the inevitable merging of the old in the new, evinced by the "Brief Statement." This really completes the reunion celebrated in 1870.

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William Taylor, Missionary Bishop

The death of Bishop William Taylor, at Palo Alto, California, on May 18, removed from activity one of the most picturesque as well as efficient men in modern missions. Few if any missionaries have touched directly the life of so many parts of the world. He was born in Virginia. Early in his ministry he became a circuit-rider in the Methodist Church. He obtained his education in large measure literally in the saddle; for he carried books with him in saddlebags while on his circuit. When the rush to California started in '49, he went with it, not as a gold-seeker, but as a missionary. Canada, the poor quarters of London, Europe, Egypt, the Holy Land, Australia, Tasmania, and New Zealand became, each in turn, a missionary field for him. He then went to Africa, the continent with which his name and work are especially associated. Afterwards he established missions in India, Ceylon, and in various countries of Central and South America. His last missionary work was done in Africa, where he was the Bishop of the Methodist Episcopal Church from 1884 to his retirement, against his own protest, on account of old age in 1896. He wrote a number of books on missionary subjects. The achievements of such a life as Bishop Taylor's are certainly worthy of being termed heroic, and they could be accomplished only by a man of heroic qualities. His moral earnestness and mental vigor were mated with great physical strength and endurance. It is related of him that he chose, by preference, a mode of life which by most men would be called one of hardship. A stone or a pile of books sufficed him for a pillow; exposure to the extremes of temperature he refused to avoid even when he had at hand the comforts of civilization. Both in his world-wide missionary travels and in the soldier-like qualities of his character Bishop Taylor's life recalls that of the missionary apostle Paul.

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Levi Leonard Paine

The death of Professor Paine, of Bangor, Maine, by an attack of pneumonia, suddenly removes a Christian scholar whose name has of late become widely known to readers of current theological discussions. Dr. Paine was graduated at Yale in 1856, in the same class as Justices Brewer and Brown, of the Supreme Court, Senator Depew, and other distinguished men. For a quarter of a century, subsequent to a pastorate of eighteen years at Farmington, Conn., he had filled the chair of Ecclesiastical History in Bangor Theological Seminary. Few men entering the field of authorship after passing their

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sixty-fifth year make such a mark as Dr. Paine made by his two recent works on "The Evolution of Trinitarianism" and "The Ethnic Trinities," which have attracted wide attention on both sides of the Atlantic. What Dr. Munger regards as Dr. Bushnell's main interest—to reconcile the Trinitarian and Unitarian sections of the Congregational body—seems to have been that of Dr. Paine, who, however, went much beyond Dr. Bushnell, and (such has been the advance of a half-century in theological toleration) suffered incomparably less for it from his antagonists. Dr. Paine was a scholar of remarkable energy, courage, and candor.

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Governor Taft on the Philippines

When Governor Taft first arrived in this country, the editors of The Outlook, regarding him as the first expert in the service of the country concerning actual conditions in the Philippines, asked him to prepare for their readers a full survey of what had been accomplished, and an outline of the policy which he would like to have pursued in dealing with the islands. This week The Outlook presents Governor Taft's article, and has no hesitation in commending it as the most authoritative and dispassionate statement of actual conditions which has yet appeared. The great debate is now approaching its conclusion. It may be regarded as culminating in the eloquent speech of Senator Hoar in the Senate last week, and in the full, dispassionate, and candid statement made by Governor Taft to the readers of The Outlook in this week's issue.

Governor Taft's presentation readily divides itself into two parts: a statement of what has been done in the islands and of the actual condition of affairs there, and an outline of the policy which he would like to have pursued in the islands, with a frank declaration of his own view of the position which the Government ought to assume with regard to the future of the islands. Governor Taft takes up the story from the day of the inauguration of civil municipal government, under the direction of General Otis, and presents the significant history of the successive steps in the extension of that government to cover a large part of the islands, and to develop a fairly complete form of government. It is interesting to note, after so much misrepresentation of the situation in the Philippines, that the story of American control there is as definitely constructive and as fundamentally upbuilding as the story of American control in Cuba, recalled in another column. It is a history, not of conquest, but of the laying of the foundations of a superior civilization, with specific reference to the needs of the people who are to be governed, and with definite reference to the welfare of the islands, both material and moral. This aim, so distinct from that which has shaped the colonial policies of most other governments, and of all colonial policies at an earlier period in history, is clearly evidenced by the generous share which Filipinos receive in the government of the islands, a share which is as large as the exigencies of the situation will permit, and which will become larger as the population becomes more accustomed to popular government and the natives fitted to administer it increase in numbers.

The United States has built up in the Philippines a popular government from the very foundation. It began by a large appropriation for the construction and improvement of roads in the Archipelago, and for the improvement of the harbor works at Manila, involving altogether an expenditure of not less than four millions of dollars, and designed, by making the harbor at Manila satisfactory and adequate, to give the islands facilities for commerce with the rest of the world, and, by the construction of good roads, to open up the interior of the country to the seaports. It has passed a general school law, laid the basis of a general school system, and brought to the islands a thousand American teachers; so that more than half the towns in the Archipelago now have an American teacher whose chief function is to teach the Filipino teachers the English language and the proper methods of education. In other words, the Government has established a popular, flexible school system which will be coterminous with the islands themselves. Normal and manual training schools have already been organized at various points. That the system has shown some defects

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and has called out some criticism was inevitable. It is experimental. One of the greatest defects in the civilization of the Philippines in former days was the absence of real courts of justice. Under the direction of our Government the Archipelago has been divided into fifteen judicial districts, in each of which a court has been organized with a general civil and criminal jurisdiction. A Supreme Court, made up of three Americans and four Filipinos, with appellate jurisdiction, has been created, and the greatest care has been used in the selection of judges; the Government, in the opinion of Governor Taft, having succeeded in securing the very ablest Filipino lawyers. A local police and an insular constabulary system have been created, and ladronism, or organized robbery and brigandage, which was very widely extended under Spanish rule, has almost disappeared. A Bureau of Forestry for the protection of one of the greatest sources of wealth in the islands has been established. A postal system is being extended in the face of very great difficulties; a Health Department, co-operating with local health officials in all parts of the Archipelago, has been created, and is of prime importance, in view of the ease and frequency with which the islands have been swept by epidemics of the most serious kinds. The organization of an Agricultural Bureau is also a matter of prime importance to the people, whose antiquated and clumsy methods of husbandry have largely reduced the productiveness of the islands. Governor Taft's exposition of the origin and purposes of the so-called treason and sedition laws will be read with interest, and is in harmony with the interpretation placed upon those laws by The Outlook at the time of their promulgation.

The most important statement made by Governor Taft is that the present condition of the Christian Filipino provinces is that of peace, and that in the provinces of Batangas, Tayabas, Laguna, Samar, Mindoro, and Misamis, all forces in arms have now surrendered. The provinces are ready for the establishment of civil government, and within two months civil government in those provinces will be established. When this is done, all the Christian provinces will enjoy peace and civil government. It is known that the definite proclamation of peace is close at hand and may be made at any time, and that there remains no opposition of any importance or significance in any part of the islands; the disorders which still occur and are likely to occur for some time to come being sporadic and incidental to a disordered state of society, and being far less in number and importance than those constantly occurring under Spanish rule when the islands were supposed to be at peace. Governor Taft declares that the feeling of the people toward the army depends on the character of the commanding officer in the district, and is therefore in some places hostile, in others indifferent, and in others friendly; but that towards the civil government the whole people are entirely friendly, and that, as military rule is exchanged for civil rule, that friendship will increase and deepen.

With reference to the two bills now pending before Congress, Governor Taft strongly expresses the hope that the provision for the election of the legislative assembly, provided by the House bill, and of the selection by the popular assembly and the Commission of two delegates to represent their constituents in Washington, will be embodied in legislation, as furnishing indubitable evidence of the desire of this country to give the islands as full a measure of self-government at once as the people are capable of carrying out. He points out some of the possible difficulties and embarrassments which may arise from putting in the hands of the natives so large a share of popular government at once; but he is of opinion that the advantages will far outweigh the disadvantages. He is not in favor at the moment of giving the Filipinos the right to bear arms and the right of trial by jury; holding that the one concession would greatly prolong the mischief of ladronism, and that the people are not ripe for the grave responsibilities involved in the jury system. It would be a mistake, in Governor Taft's judgment, to limit the power of acquisition of land by corporations to five thousand acres, for the reason that the cost of the modern sugar plant is very heavy, that in order to be profitably cultivated the estates must include at least fifteen or twenty thousand acres, and that the limit proposed by Congress would

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retard the proper development of the resources of the islands.

With regard to the ultimate policy of the United States toward the Filipinos, Governor Taft is of the opinion that the time has not yet come for any definite statement. He declares that the Federal party furnishes the only organized expression of public opinion in the islands, and is at this moment in favor of annexation; that the Christian Filipinos will not be ready for self-government in less than two generations; and that the only way in which they can be prepared for self-government is by the establishment of firm, stable government under American guidance and control, in which they should have a voice; that they cannot be taught by precept, but only by practice, and that this practice, in order to be educational, must be long continued; that it is much too early to set any limit to the time of education; that to promise independence at the end of a given period would be misleading, would keep agitation alive, and would retard the true development of the people. He is in favor of the indefinite retention of the islands under a government in which the share taken by the Filipinos shall be steadily increased and the electorate gradually enlarged; and when this government has been successfully established, and the practical education of the people in self-government sufficiently advanced, the question of the ultimate relation of the islands to our Government, whether that of independence or of such relation as Australia and Canada hold to England, can be determined. In his judgment, independence at present would not mean liberty or self-government, but the subjugation of the people and the establishment of some form of absolutism.

Governor Taft reviews at length the religious question as it presents itself both with regard to the school system and the holding of land by the friars, and reaches conclusions which are in substantial agreement with those already presented in The Outlook. The Outlook surrenders an unusual amount of space to this article, both on account of its intrinsic interest and because it may be regarded as an authoritative statement, not only of the policy of the Government, but as a candid and full report, free from partisanship, by a very conscientious and able man who has had the very best opportunities for studying the question at first hand, and whose regard for the rights of the natives is as deep and genuine as that of the critics of the Government's policy, while his knowledge of the situation is far more intimate and thorough. The Outlook regards Governor Taft's article as the most important single contribution yet made to the discussion.

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The Presbyterian Revision

The action of the Presbyterians in their General Assembly on May 22 of this year is perhaps the most important event in the history of American Presbyterianism. The only other action which seems comparable to it is the Reunion of the Old and New School branches of the Church in 1870. That reunion in the 82d General Assembly was, in effect, the prophecy and preparation of the creedal revision which was the chief work of the 114th General Assembly.

The question, which has been inevitable for the last thirty years and active for the last fifteen years, was simply this: Could the Presbyterian Church amend its doctrinal standards in any way—by explanation, by modification, or by restatement—without ceasing to be a confessional Church, and without abandoning that interpretation of the Bible which is commonly known as "the Reformed Faith"?

To this question the highest court of the Church has now given an affirmative answer—an answer so clear, so strong, so practically unanimous, as to leave little room for doubt that it expresses the mind of the Church. It consists in the adoption and approval (by a vote of more than six hundred to two) of the unanimous report of a Revision Committee which has been at work on the subject for two years. The Committee was composed of twenty-one men: Ministers—C. A. Dickey, Herrick Johnson, S. J. Niccolls, D. W. Fisher, W. McKibbin, G. B. Stewart, S. P. Sprecher, Henry van Dyke, John De Witt, H. C. Minton, J. R. Stevenson, D. W. McCormick. Elders—Benjamin Harrison, John M. Harlan, D. R. Noyes, John E. Parsons, E. W. C. Humphrey, W. R. Crabbe, E. A. Fraser, John W. Foster, C. T. Thompson. It represented

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all shades of theological opinion, and included an ex-President of the United States, a Justice of the Supreme Court, an ex-Secretary of State, and four ex-Moderators of the General Assembly. A member of the Committee, Dr. van Dyke, was elected Moderator of the Assembly of 1902 at its first meeting. The report was signed by all the living members of the Committee, and was along lines which had already received the cordial approval of the late President Harrison. It was presented in a candid and admirable speech by the Chairman. The fullest discussion was called for by the Moderator. Only two voices were raised in opposition. The great Assembly was filled with a spirit of brotherhood. In a scene of extraordinary solemnity and joy the report was adopted.

Let us try to understand clearly what this remarkable action means. It does not mean, in any sense, that the Presbyterian Church has given up the Bible as the supreme rule of belief, or abandoned its position as a Church holding and teaching the Reformed Faith. It means only that the full teaching of the Bible is to be applied somewhat more closely, and with a stronger evangelical emphasis, in the statement and interpretation of the Faith. And this amendment follows along two distinct lines.

I.

The Assembly approves the proposal to submit to the Presbyteries nine Overtures relating to the Westminster Confession of Faith. Four of these Overtures contain "a Declaratory Statement"—that is, a general explanation of the sense in which the Confession is to be interpreted.

The most important thing in this explanation is the definite declaration that the ordination vow of officers requires the adoption of the Confession of Faith "*only as containing the System of Doctrine taught in the Holy Scriptures.*" This clearly recognizes the Bible as the supreme standard of the Church, and puts an end to the theory that the acceptance of the Confession means the acceptance of every word and phrase in it. It is accepted only because it contains an orderly exposition of the teachings of the Bible.

Following this broad statement are two Overtures. The first disclaims any fatalistic inference from the doctrine of predestination, and asserts clearly that God loves all mankind and desires not the death of any sinner, and that no man is condemned except on the ground of his sin. The second declares that all who die in infancy are chosen of God and saved by Christ through the Spirit.

Three of the remaining Overtures propose direct changes in the text of the Confession. These changes will remove from that document the statements that the works of unregenerate men are sinful, that it is a sin to refuse a lawful oath, and that the Pope of Rome is the Antichrist.

The last two Overtures propose to add to the text of the Confession a chapter "Of the Holy Spirit," and a chapter "Of the Gospel," in which the truth of free, sovereign, and universal grace, and the divine authority and obligation of world-wide missions, are broadly and generously expressed.

If all these Overtures, approved by the Assembly, are adopted by two-thirds of the Presbyteries, they will become part of the constitution of the Church. They will not destroy the Confession of Faith. They will amend it; they will, in a measure, remove some common misinterpretations of Presbyterian doctrine; they will introduce into the standards of the Church some of those Scriptural truths which are most prominent in its preaching. They will emphasize the Gospel. There is little doubt that the Presbyteries will adopt these amendments.

II.

The second part of the action of the Assembly of 1902 is the adoption of a new "Brief Statement of the Reformed Faith." This brief statement is not submitted to the Presbyteries for an immediate vote. It is, therefore, not proposed, at this time, to make it a part of the law of the Church. It is ordered to be printed "*with the approval of the Assembly, for the instruction of the people, and for a better understanding of our doctrinal beliefs.*"

The simplicity and directness of this action enhances its importance. It has no legal complications. It is not an act of binding authority. It is a vital expression of belief. The Assembly says to the churches: "Here is a shorter, simpler,

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clearer statement of the Reformed Faith in its integrity. Here is what we believe and preach, in the language of to-day. Take it, and use it as you will, in order to help men to know what the Bible teaches."

When we look at this new form of the old creed, we perceive that it has certain qualities which distinguish it.

(1) It is not merely a series of definitions. It is an expression of religious feeling in the light of certain great truths. Almost every one of the sixteen articles contains some word of Christian experience—worship, gratitude, humility, confession, praise, adoration, confidence, brotherhood, joy, trust, hope, love. The most difficult of all the articles, that which deals with God's eternal purpose, may serve to illustrate this method of setting forth truth in relation to life:

ARTICLE III. OF THE ETERNAL PURPOSE

We believe that the eternal, wise, holy, and loving purpose of God embraces all events, so that while the freedom of man is not taken away nor is God the author of sin, yet in His providence He makes all things work together in the fulfillment of His sovereign design and the manifestations of His glory; wherefore humbly acknowledging the mystery of this truth, we trust in His protecting care and set our hearts to do His will.

(2) It is brief and restrained in its dealing with the mysteries of religion. It does not attempt to go beyond the horizon. It leaves the unknown and the unknowable to God, and dwells only upon the things that are revealed. An example of this is the article on the last judgment:

ARTICLE XV. OF THE LAST JUDGMENT

We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked shall receive the eternal award of their sins, and the Lord will manifest the glory of His mercy in the salvation of His people and their entrance upon the full enjoyment of eternal life.

(3) It is expressed, for the most part, in short, clear words, which are easy to read and to understand. For example:

ARTICLE X. OF THE NEW BIRTH AND THE NEW LIFE

We believe that the Holy Spirit only is the author and source of the new birth; we rejoice in the new life wherein He is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults, and ever continues His transforming work in us, until we are perfected in the likeness of Christ in the glory of the life to come.

(4) Finally, it begins with the Fatherhood of God, and it ends with the duty of Christians to labor with him in the salvation of the world, and in and between these two articles it includes all that we need to know:

ARTICLE I. OF GOD

We believe in the ever-living God, who is a spirit and the Father of our spirits, infinite, eternal and unchangeable in His being and perfections, the Lord Almighty, most just in all His ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We worship Him, the Father, Son, and Holy Spirit; three persons in one Godhead, one in substance and equal in power and glory.

ARTICLE XVI. OF CHRISTIAN SERVICE AND THE FINAL TRIUMPH

We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity, and charity that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding his people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by His power and grace, all His enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of his Christ. In this faith we abide; in this service we labor; and in this hope we pray,

Even so, come, Lord Jesus.

Such a statement of faith must have a profound influence upon the Church that uses it, honestly and sincerely, for any purpose. It does not, indeed, settle the question whether it would be better for the Church to have no statement beyond the Apostles' Creed. But, granting that the Presbyterian Church intends to hold its historic position as a confessional Church, these new articles of belief certainly represent a distinct advance along the old lines.

The careful manner in which the advance has been made is in harmony with the conservative character of the Presbyterian Church. The fact that every article of the "Brief Statement" can be preached is a strong argument in its favor. The modest and irenic spirit in which it is sent out to be tested and tried by use

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will win friends for it. Its future history will depend, and rightly, upon its real usefulness.

There is good reason to hope, if the working pastors of the Church find that it helps the people, that it will some day take its place among the constitutional standards of Presbyterianism. Meantime, the Presbyterians have what was predicted in The Outlook last January: a new creed that can be read in a few minutes, understood without a dictionary, preached to plain men, and applied to the religious life.

For this the Revision Committee and the Assembly of 1902 will be remembered.

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A Chapter of History

Last summer an American sitting in a café in Madrid found himself the object of some attention from the habitués of the place, and could not be oblivious of a slightly hostile atmosphere. He was drawn into conversation, and when the little group was enlarged by the addition of two or three army officers, he found himself speaking to a very much interested but distinctly critical audience. Instead of replying directly to covert criticisms of the United States, in a simple, dispassionate way he reviewed the history of the last four years, putting clearly before his listeners the events which led to the war, the manner in which the war was waged by the American army and navy, and the reorganization of Cuba, going into details with regard to the re-establishment of the educational system, the introduction of sanitation, the opening of schools, the efficient and extraordinarily capable rehabilitation of the whole country by General Wood, and closing with the declaration that in a short time Cuba, having been set on her feet, would become, by the act of the United States, an independent nation. His hearers listened at first with evident incredulity, then became interested, and finally enthusiastic. They declared that the facts he presented were new, that in Spain Americans were habitually represented by the press as selfish, grasping, unscrupulous, and vulgar—a statement which is borne out by the fact that during the war the Spanish comic papers, as well as many other humorous foreign journals, habitually represented the American as a hog. The little group in the Madrid café declared that if they had understood the situation there never would have been any war, and that if America treated people as she was treating the Cubans, they wanted her friendship.

The story outlined to the little group of Spanish listeners at a table in a Spanish café has now been completed, and the prediction justified. By the act of the United States a new nation has been established, a new State born, fully developed and in possession of the complete machinery of orderly government. This is a legitimate fruit of the American spirit, an inevitable outcome of the application of American principles to a very perplexing and difficult situation. In view of the misrepresentations of the National purpose made both abroad and at home, it is well to recall what the United States has done for a sister country, and to note the significance of the fact that, for the first time in the history of the world, one nation has freed another nation, set it on its feet, and bidden it God-speed at the outset of its independent life. At the cost of many millions of dollars, a heavy sacrifice of life, and the facing of very perplexing problems, the United States has relieved Cuba of the burden of the Spanish misgovernment from which she has suffered since the discovery of the New World, has given her a chance to frame her own form of government, and, with no other restrictions save those which are imposed by good sense and a recognition of the inevitable closeness of relationship between the island and the continent, has left her to pursue her own course. General Wood, acting for his Government, has taken Cuba through the stages of preliminary social and political organization, and has laid a broad and deep foundation for the new government which came into being on Tuesday of last week. Those dissensions which are almost inevitable in the endeavor to organize a society and to re-establish a government, dissensions to which the Latin races are especially given, have been wholly avoided; and Cuba has passed through probably the most perilous period in her career, a period resembling that through which the Colonies passed immediately after the close of the Revolutionary War, which Mr. Fiske described as

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the "critical period," without disaster and almost without agitation.

Our Government has done more than set Cuba free, lay the foundations of her government, and act as her guardian during a very difficult period. It has framed an admirable school law and established an admirable school system, and, with characteristic hospitality, has brought to this country a large group of Cuban teachers and has shown them how American educational institutions are conducted. It has provided for popular elections, established hospitals and charitable institutions, reorganized the prison system, cleaned and civilized the prisons, collected and passed over the revenues of the country to the Cubans, built a great many roads and bridges, reorganized the police system of the island, and turned what was formerly one of the most unhealthy countries of the world into one of comparative healthfulness. Yellow fever is practically abolished.

This brief review brings into clear light the strikingly thorough and efficient manner with which our Government has discharged its responsibilities to another people. In doing this work the Government has been served by a group of men conspicuous for high character, for ability, and for disinterestedness. General Wood, General Ludlow, and General Brooke have been the leaders of a band of officials who have brought to the solution of difficult problems expert judgment and a very noble spirit. They have not only rendered services of incalculable value to Cuba, but they have served their own country as well, and they deserve the highest reward which can be given them.

In the face of captious criticism, at home and abroad, of the motives, the policy, and the practice of our Government in Cuba, this remarkable record is worth recalling. It is a convincing refutation of the cheap misrepresentations which have been freely circulated by critics on the other side of the water who do not understand us and are therefore to be pardoned, and by critics on this side of the ocean who have the opportunity to understand, but who, by reason of narrowness of view or partisan feeling, have persistently belittled what the country has done and persistently misstated its aims. The story of our transactions with Cuba will not be complete until Congress has taken proper action on the reciprocity measure; and The Outlook is confident that it will not fall below the high level which the Government has hitherto maintained. When that measure is passed and the final chapter of the liberation of Cuba and the establishment of its free government is closed, it will be one of the most honorable in the history of the world.

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Vacations for Everybody

It is a significant fact that as society unfolds and ascends men are compelled to impose higher obligations on themselves and to accept more exacting duties. Life not only grows more complicated, but it takes on a higher spiritual organization. Primitive men were satisfied with food, with skins for clothing, stone weapons for offense and defense, and a fire in a cave for warmth and shelter. The man of to-day, no matter how simple his tastes and habits, must have society, books, art, education, travel, friendship, religion. These are the great activities and interests in which he lives; these are the sources whence come the impulses and influences that feed his life. The life which began with the fire in the cave and the skins for clothing has climbed so high out of the soil that cathedrals and Divine Comedies and Madonnas inadequately express its spiritual perceptions and its immortal hopes.

As men have developed and have multiplied and spiritualized their needs, so they have multiplied and spiritualized their obligations. Perhaps the first germ of charity was shown in meeting the simplest and most obvious wants of another less fortunate; it meant simply giving shelter, food, and the rudiments of clothing. Then, after a long interval of time, came the perception of the obligation of putting the man less fortunate in his opportunities in the way of work; then, still later, the recognition of the reflex influence of conditions and of the necessity laid upon society to supply the best conditions for those who could not secure them for themselves; then, as the result of education and experience in dealing with the less fortunate, the perception that prevention is far better than remedy,

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and that they who would really help must look ahead and plan for the future; and now, last of all in the long evolution of obligation, we are beginning to understand that if the fortunate owe to the unfortunate better conditions, better education, larger chances of work, they also owe to them the opportunity to play. Formerly it was enough to give people the chance "to make a living;" now we are beginning to feel the duty of giving them "a chance to make a life."

If a man has the right to work, he has also a right to live. No man can work well unless he lives well; no man can live well unless he is constantly fed, physically and mentally, by the things which nourish him. No man can be strong for others unless his own strength is renewed. The time is not far back when employees were treated simply as workers; now they are treated as human beings. Not long ago in the business world vacations were sporadic and matters of favor; now vacations are universal and a matter of course. We have come to recognize the vital relation of play to work; for work and play are two expressions of the same energy, two different forms of the same activity. Play is the unforced, spontaneous putting forth of the active forces of one's nature; work is the directed, controlled, and enforced putting forth of those forces. But when work becomes something more than simple manual dexterity; when it becomes, as it ought to become, the expression of the personality of the worker; when it becomes free, individual, and creative, rising above drudgery, and revealing the very soul of the worker, it ceases to be what we call work and becomes what we call play. We never associate work with the highest things. We do not say that Paderewski works; we say that he plays. The suggestion of work is fatal to the statue, the bust, the picture, the poem, the oration. In these things we do not think of the soul as toiling; we think of it rather as coming to bloom. And yet there are no forms of man's fashioning behind which there is harder work. In every case, however, the worker has passed through toil and drudgery into spontaneity and freedom. He has proved anew the truth of Macdonald's fine phrase, "Grace is the result of forgotten toil."

This deeper conception of play and its function is beginning to take on practical forms. Men are beginning to understand that they cannot get the best work out of their employees unless they give them opportunities to play. They are beginning to understand that work without play loses freshness and inventiveness, and therefore loses in value. They are beginning to understand that men and women in all vocations need rest and change; that little children in the crowded sections of the town, who cannot get vacations for themselves, ought to have vacations provided—in short, that every human being, because he is a human being, ought to have a chance to see the sky once in a while from horizon to horizon, and to have a day in which to recognize the fact that he is an immortal spirit besides being a worker with his hands or his brain. This sense of obligation that we must enable people to play as well as to supply them with work takes many forms; none more practical than that represented by the Working-Girls' Vacation Society of this city, whose admirable work for the working-girls of New York has often been described in these columns. At the end of eighteen years the Society is supporting eight vacation houses, and last year made it possible for nearly a thousand wage-earning girls to enjoy a restful vacation. Much of its work is in the highest degree preventive, by stepping in at the right moment and enabling girls who are on the point of breaking down, or who have developed pulmonary trouble, to secure change of air, diet, and rest. It saves many from semi-invalidism.

It is the duty as it must be the pleasure of every one who can afford a vacation to furnish the opportunity for some one less fortunate to enjoy a similar rest. No one who has any margin of means ought to be comfortable in having a rest for himself unless he is also furnishing a rest for some one else. In many instances men and women who are willing to assume the obligation must depend on the advice of others with regard to the selection of those whom they can aid. A contribution to the Working-Girls' Vacation Society sent to its office at 361 West Thirty-fourth Street in this city is perhaps as convenient and wise a way of discharging this obligation as can be found.

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CIVIL GOVERNMENT IN THE PHILIPPINES

BY WILLIAM H. TAFT

CIVIL GOVERNOR OF THE PHILIPPINES

THE BEGINNINGS OF CIVIL RULE

AS soon as the American army extended its lines beyond the city of Manila, and brought within its control the various towns of the islands, steps were taken by General Otis to inaugurate a simple civil municipal government under what were called Orders No. 43. Thereafter, in the spring of 1900, a commission appointed by General Otis reported a more extended form of municipal government under General Orders No. 40. But comparatively few towns were organized under Orders No. 40 before the Commission began to exercise its legislative jurisdiction in September, 1900. The civil branch of the military government under the Commanding General was a growth. He exercised both the legislative and executive power. He established civil courts in some six or eight of the provinces, generally appointing Filipinos to the bench. He appointed four judges of first instance in the city of Manila, and created a Supreme Court, following the organization of the Audiencia or Supreme Court as it existed under the Spaniards. This court he made up of both Americans and Filipinos, with Chief Justice Arellano, a Filipino, as its head. The secretary to the Military Governor was his chief assistant in carrying on the civil branch of his government, and the legislative work was done through his general orders or by the executive orders of the President. It was through one of the latter that the tariff act was put in force and duties collected under it. The customs office and the offices of the Treasurer and the Auditor of the islands were established. Under an executive order of the President and the appointment of the Postmaster-General, a post-office was organized and a Director-General of Posts began his duties. A Superintendent of Schools for the city of Manila was appointed and some schools were opened there, first under Father McKinnon as Superintendent, and then under Mr. Anderson. The military government called into requisition the services of military officers by detailing them for civil duties. So much of the country was disturbed by the guerrilla war at the time that the operation of the civil branches of the government was exceedingly limited, and its expenses, by reason of the employment of detailed army officers who received no salaries from the civil funds, were not large. The customs receipts were considerable, and though a good deal of money was taken from the civil funds for purely military expenses, a satisfactory balance remained at the end of the fiscal year. The Commission in its problems was much aided by what had been done under the military government. From September, 1900, to July, 1901, the Commanding General of the Army was civil executive as well. This was a good arrangement, because it kept up the interest of the military branch in the development of the municipal governments until many could stand alone, and it enabled the Commission to secure through the Executive, during the transition from a military to a civil régime, the assistance of the army. It was, however, no small task for the Commission first to enact legislation necessary to organize and establish the various bureaus and departments, and then to secure compe-

[1] On another page will be found an editorial commenting on Governor Taft's article.—THE EDITORS.

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tent and faithful civilians to carry on the work of the central government, and to substitute them for military officers.

CIVIL SERVICE AND THE MERIT SYSTEM

The fifth law which was enacted by the Commission was the civil service law, which is believed to extend the merit system further than it has ever been extended in this country. It is an indispensable condition precedent to any proper civil government in the islands; but it necessarily imposed restrictions in the selection of employees, which have, in some cases, delayed the organization of offices.

GOOD ROADS, HARBOR, AND PUBLIC WORKS

The first act passed by the Commission appropriated one million dollars for the construction and improvement of roads in the Archipelago. Another early act of the Commission provided for the improvement of the harbor works of Manila, and involved an expenditure of three millions of dollars. I shall not dwell upon the necessity for the construction of roads in the Philippines. In no other respect are the islands so backward as in the lack of intercommunication between the towns of the interior. The harbor of Manila at present is not at all satisfactory. A popular impression exists that Manila Bay is small enough to form a harbor in itself, but this is a great mistake. The bay is thirty-five miles long by twenty-five miles wide, and opposite to Manila is the opening between the China Sea and the bay, sufficiently wide to give free sweep to the southwest monsoon, so that during the wet season, when that monsoon prevails, vessels anchored in the Bay of Manila find it very difficult to load or unload. The Spaniards built part of a breakwater, but very little protection was thus given to shipping. The Pasig River offers a harbor for vessels of sixteen feet draft, but it is so crowded that the demand for more harbor room is imperative. It is hoped that the harbor work will be completed in two years, and, with a good harbor and a reduction of landing charges, the port of Manila will undoubtedly become one of the most important in the Orient.

ORGANIZING MUNICIPAL GOVERNMENTS

Between September, 1900, and January, 1901, the Commission enacted other legislation looking toward the better organization of the central government bureaus and departments. It had also in preparation the acts providing for the creation of municipal and provincial governments; but until the election of President McKinley gave the people of the islands to understand what the policy of the United States was to be, the Commission did not deem it wise to attempt to carry out its plans for partial self-government of the islands. In December, 1900, and January and February of 1901, full discussion was held at the public sessions of the Commission in respect to the provisions of these important organizing acts, and they were made into law in February of that year. The municipal law is drawn on the same general plan as the municipal codes of this country, and the government is practically autonomous. The electorate is limited to those who speak and write either Spanish or English, those who pay a tax of fifteen dollars a year, or to those who have filled municipal offices. The provincial government is partially autonomous. The office of Governor is elective. The Governor is a member of the provincial legislative board. His colleagues on this board are the Treasurer and Supervisor, who are appointed under the civil service law. The Governor and Treasurer exercise supervision over the municipal officers of their province. Thus far they have been Americans. The other provincial officers are the Prosecuting Attorney or Fiscal, and the Secretary. They have been Filipinos. The Secretary is now selected under the civil service law. The Commission, which is the legislative body of the central government since the first of September, 1901, has five American members and three Filipino members, appointed by the President.

PROVINCIAL GOVERNMENTS

Conditions improved so rapidly after the beginning of 1901 that the Commission felt justified in visiting various provinces to organize provincial governments. Four months of the time between February, 1901, and September, 1901, was taken up in establishing thirty-four provincial governments. Of these, thirty-three were in provinces in which there were none but Christian Filipinos. One,

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the province of Benguet, in the mountains, contained only Igorrotes or hill tribes. The government of Benguet was, therefore, of the most paternal character and left most of the power, either by direct intervention or supervision, with the Governor. To the other provinces—the Christian Filipino provinces—the general provincial law was made applicable by special acts which were passed after a conference with the leading men of the province, and contained provisions varying the general provincial act to suit differing local conditions.

SCHOOLS AND TEACHERS

Between the first of January and the first of September, 1901, the Commission passed a general school law, and under this the Superintendent of Public Instruction, Mr. Atkinson, brought to the islands about one thousand American school-teachers. The teachers did not reach the islands before August, and were not assigned and transported to their posts much before the first of October. There are about nine hundred towns in the Archipelago, and these teachers were sent to about five hundred of them. In addition to the thousand American school-teachers there are about twenty-five hundred Filipino school-teachers. The chief function of the American school-teacher is to teach the Filipino teacher English, and proper methods of teaching. The American school-teachers do, of course, teach in the primary schools, but the plan is that the teaching of the Filipino children shall chiefly be done by Filipino teachers. Normal schools have been organized in the islands, and manual training schools. The immense amount of detail required, not only for the establishment of schools, but for the furnishing of a commissary for the school-teachers, will be understood only by those who know the difficulties of transportation and communication between Manila and the towns of the islands. Among the thousand school-teachers it is not surprising that some should be found disposed to complain of the system which is being inaugurated. The school system as a system has really been in operation for not more than six months. It would be entirely unjust and foolish, after so short a time, to render a final judgment as to the wisdom of the system, were it being inaugurated in a country as well adapted to receive a school system as the United States. Still more unwise and unjust is it to attempt to reach a final conclusion as to its successful operation or otherwise when a system of this kind is applied to a country with such unusual conditions as those prevailing in the Philippine Islands. Not for five years will it be fair to speak with confidence of the effect and the efficiency of the school system in the Philippines. Certainly, neither the Commission nor the Superintendent is likely to be driven from a policy inaugurated after as full an investigation as could be made, by the grumblings and criticisms of employees assigned to provinces not so important as they think their abilities and capacities require.

The exact attitude of the Catholic Church to the schools has not been clearly defined. It is quite probable that this will not be the same in some provinces as in others. It is known to vary in this country, according to the views of the priesthood in the particular locality, and the same thing will be true in the Philippines. The Commission has not the slightest objection to the spread of church schools, if only a proper standard of education is maintained in them; on the contrary, it welcomes any aid in education. It may be necessary to pass a compulsory education law when the school system shall be sufficiently enlarged to offer to all children of school age an opportunity for education. At present the difficulties of providing schools for those who are willing to attend is so great that compulsory attendance would seem to be unreasonable. However, it should be said that the Commission is constantly in receipt of petitions from the various towns of the Archipelago asking that a compulsory education law be passed. In such a case, of course, attendance at church schools would satisfy the law, provided a curriculum was maintained covering certain required subjects. It is very important that English be taught in all the schools, in order that the next generation shall have a common medium of communication. The Filipinos have very considerable facility in learning languages, and are very anxious to learn English. A knowledge of English, and a consequent

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familiarity with American literature and American newspapers, will furnish to the people a means of understanding American civilization and American institutions, and will greatly assist in teaching them self-government on Anglo-Saxon lines. One necessary addition to the school system is the establishment of schools of secondary instruction, and probably a university. The primary schools teach English. There are some Filipinos in each town, however, who will desire their children to have an academic education, and unless we furnish secondary schools, in which English shall be the language taught, we shall disappoint the legitimate ambition and aspiration of such parents. In other words, a primary system in English requires a secondary and probably university instruction in the same language.

THE JUDICIARY

The step next most important to the beginning of a school system in the islands has been the organization of a judiciary. An impartial administration of justice is what has been most lacking in Philippine civilization, and the Commission has thought it wise that a judiciary should be established in which American judges should be in the majority. The whole Archipelago has been divided into fifteen judicial districts, in each of which there is a court of first instance with a general civil and criminal jurisdiction like that of the ordinary common pleas court in this country. A justice of the peace with jurisdiction like that of our justices of the peace is appointed in each town, and appeal from his decision to the courts of first instance is provided. A Supreme Court of seven members, with appellate jurisdiction over the judgments of the courts of first instance, has been created to sit at Manila, Iloilo, and Cebú. In the Supreme Court four Americans and three Filipinos sit, and about one-third of the judges of first instance are Filipinos. In the large cities, in which there is likely to be litigation between foreigners or Americans and Filipinos, American judges have usually been selected. This is done in order to avoid the necessity for a so-called United States Court to which Americans and foreigners may carry their cases. As much care as possible has been used in the selection of the judges, and I feel confident that we have inaugurated a system in which justice will be done, and the inestimable benefit will be conferred upon the people of showing them what justice is. We have certainly succeeded in securing the "pick" of the Filipino lawyers for the bench, and the American judges have shown themselves to be men thoroughly in earnest in their work and greatly interested in maintaining a high standard for the courts.

POLICE AND CONSTABULARY

As an aid in the administration of justice and the maintenance of law and order, in addition to the local police, it has been necessary to establish an insular constabulary. This consists of not more than one hundred and fifty men in each province, under inspectors partly American and partly Filipino. Ladronism was very widely extended under the Spanish rule, and there was organized under the government what was called the guardia civil, but the outrages and abuses of the guardia civil were almost equal to those committed by the ladrones. I am glad to say that thus far the operation of the constabulary system has been most satisfactory, and ladronism is rapidly disappearing. The selection of men for its ranks has been very carefully made. The system of selecting only residents of the province for service in the province avoids the danger of abuse and looting by the members of the constabulary themselves. In a force of some five thousand men there have been reported but three desertions. The constabulary costs the Philippine Government $250 a man a year, on the average.

A NEW TARIFF

During the period between January and September of 1901 the Commission adopted, with the assistance of the War Department, a new tariff which reversed the principle of the Spanish tariff by imposing a higher duty upon luxuries than upon necessaries, and by reducing the duty upon foodstuffs, canned goods, and other necessaries, from a prohibitory rate to an ad valorem tax of about fifteen per cent. The average rate of the whole tariff schedule is an ad valorem duty of from twenty-five to thirty per cent. The customs department had to be reorganized,

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and a customs administrative bill was passed in November, 1900, adopting largely the American system of appraisement and collection.

FORESTRY

The Bureau of Forestry, which has under its protection one of the largest sources of wealth in the islands, in the last year has been much extended and more completely organized, so that it now has its agents in every province of the islands to collect the timber license fees and to see to it that the forests are not injured by the cutting permitted.

THE POSTAL SYSTEM

The Post-Office is being extended gradually, but it is not by any means as efficient as it ought to be. The difficulties of communication are very great. The Commission has contracted for the construction of twenty small sea-going vessels with which it is hoped that the mails can be carried and a revenue police system maintained, and that the provincial officials may be transported between the various towns of their province, and that frequent communication may thus be had between the capitals of provinces and Manila. But these vessels will not all be ready for service before next year. Under the present system it sometimes takes more time to reach the capitals of some of the more remote provinces from Manila than it does to go to San Francisco.

HEALTH, AGRICULTURE, SURVEYS

The Commission has organized a complete health department under the central government, which co-operates with local health officials. This is essential both in the protection of the people of the islands from epidemics of smallpox, cholera, and plague, and in stamping out contagious diseases of cattle and horses. A very heavy expense has been thrown upon the central government in its attempts to keep the cholera now existing in the islands from spreading.

An agricultural bureau has been organized, the importance of which in developing proper methods of agriculture in these islands, and superseding the uselessly clumsy manner in which crops are sown and reaped, cannot be overstated. Some of the most expert scientists of the Agricultural Department of Washington have been brought to the islands, and it is hoped that in the course of three or four years marked improvement in agricultural methods may be made through the instrumentality of model farms and direct instruction in agricultural schools.

Until Congress acts, the survey and sale of public lands and mining rights will probably be held in abeyance, but as the bill for the civil government of the Philippines is likely to pass before the close of this session of Congress, it is certain that these two bureaus must be very much enlarged. Of course a very comprehensive and extensive system of surveys is absolutely necessary to the proper application of any public land or public mining system, and this will have to be begun at once. The civil government is almost wholly dependent on receipts from customs for its income.

INCOME AND EXPENDITURE

It will be a serious question whether the government as planned can be carried on without a deficit if business and the revenues do not increase. If the revenues do not increase, it will be necessary for the Commission to economize by delaying the execution of some of its plans and by radical retrenchment. The cost of the school system is heavy, and in all probability will increase. The necessity for more teachers and the erection of permanent school buildings is immediate.

I think I have outlined the plans of the Commission with respect to the central government bureaus sufficiently to show that a good deal of money will be needed to carry them out. In addition to what I have said, the Philippine Government ought to make a comprehensive exhibit at the Louisiana Purchase Exposition to be held at St. Louis in 1904, and it was hoped that half a million dollars might be appropriated for this purpose; but the Commission has decided that it cannot enter into an obligation to pay out that much money until further time has been given to determine what the income-producing capacity of the present tariff law is.

DIFFICULTIES OVERCOME

The work of the Commission has been hard and exacting. The difficulty of selecting competent officers to act as heads of bureaus and departments eight thou-

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sand miles away from the United States will be appreciated. The difficulty of selecting Filipinos for important offices where faction and prejudice and personal ambition play a very decided part can be understood. The great labor needed in the preparation of the laws, an examination of the acts of the Commission will show. One of the heaviest labors has been the preparation and enactment of a code of civil procedure. The code follows generally the codes of the American States. The Spanish code of procedure was so full of technicalities as practically to deny justice to the litigant, and the Filipino bar were unanimous in a demand for a change. Judge Ide has drafted the code, and I believe that American lawyers who consult it will testify to the excellence of his work. The old Spanish criminal code was continued by General Otis, with necessary modifications, as well as the criminal code of practice. A new code of practice and of crimes has now been prepared by General Wright, and only awaits enactment when the three lawyers of the Commission can meet together again. The Commission, under its instructions, has not attempted to change the substantive law of the islands so far as it affects the correlative rights and duties of individuals. It is the civil law, and does not differ very materially from the Code Napoleon. It is a good system of law, and there is no reason to change it.

THE TREASON AND SEDITION LAWS

When the tariff bill enacted into law by Congress was before the Senate, there was severe criticism of the Commission for passing what were known as the treason and sedition laws. So far as this criticism related to sections which were taken bodily from the Revised Statutes of the United States, and had been in those statutes for one hundred years, I hardly think it necessary to say anything. A section was taken from the Spanish laws which in effect, though not in language, was like a section of the United States Revised Statutes providing for the punishment of conspiracy on the part of two or more persons to deprive another of rights secured to him by the Constitution of the United States. Another section of the act was almost a literal copy of a Tennessee statute denouncing sedition. Another section forbade the organization of secret political societies, and another forbade the advocacy of independence pending the war either by peaceable or by forcible means. The latter section was by its terms merely a war measure, and to a certain extent suspended free speech. As peace is now likely to be officially declared at any time, it hardly needs further comment than to say that it was enacted, not to prevent the sincere advocacy of independence by peaceable means, though it had such an effect temporarily, but really to prevent the encouragement of men in arms against the sovereignty of the United States, by an advocacy of independence, either with no limitation or with a mere pretense of limiting the advocacy to peaceable means. Members of the Insurgent Junta began to move towards Manila, with the apparent impression that the establishment of civil government in Manila would allow them free scope for their political agitation. The section denouncing secret political societies was adopted for the same purpose as the section just discussed, and, while not expressly limited to the pendency of war, may be regarded as war legislation. The section against sedition was, as I have said, copied from a Tennessee statute, and was intended to secure the public welfare against articles intended to disturb the peace by gross libels upon the government or upon any class of people. There is nothing in the privilege of free speech or a free press that renders immune from prosecution those guilty of misrepresentation or libel. The conditions prevailing in the Philippines make the passage of such a law necessary. There are in the city of Manila American papers owned and edited by Americans who have the bitterest feeling toward the Filipinos, and entertain the view that legislation for the benefit of the Filipinos or appointment to office of Filipinos is evidence of a lack of loyalty to the Americans who have come to settle in the islands. Accordingly, they write the most scurrilous articles impeaching the honesty of the Filipino officials, the Filipino judges, and the whole Filipino people, as a basis for attacking the policy of the Commission. The editor of the "Freedom" has been prosecuted under this section for publishing an article which is described by General

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Wright, the Acting Civil Governor of the Philippine Islands, as follows:

> The editor of the "Freedom" has been proceeded against on account of a lengthy editorial attacking civil government in general and Filipino people in particular, charging that Commission constitute a protectorate over set of men who should be in jail or deported, that they were all knaves and hypocrites. Referred to Valdes libel as showing Tavera coward and rascal, Legarda unworthy to associate with respectable people, and attacked American Commissioners for recommending them and permitting them remain members. Charges Filipino judiciary notoriously corrupt and unwilling to convict Filipinos. Denominate all Filipino officials rascally natives, rogues, notoriously corrupt and men of no character. Manifest purpose to stir up race hatred and especially make odious and contemptible Filipino members of Commission and Filipino officials generally, and create breach between Filipinos and Americans, thereby disturbing the peace of the community.

In a country like the United States such an article would not cause any particular trouble, but in the Philippines it is at once translated into Spanish and into Tagalog and is used for the purpose of stirring up race hatred; and this was probably the purpose for which it was written. The paper in which the article appeared has always advocated great severity in dealing with the Filipinos, and has done everything to avoid the establishment of good feeling which ought to exist between the Filipino people and those Americans who are in the islands. The editor of the "Freedom" has the opportunity to prove, if he can, in his defense, the corruption which he charges, but if it turns out that his charges are unfounded, I think he ought to be punished, and that his punishment will not be in violation of any right to free speech. In a country like the United States it is wiser not to denounce many acts as offenses against the law which might properly be denounced as such, because their evil effect is negligible in this community; but such acts in a country like the Philippines, under the peculiar conditions there prevailing, may be exceedingly injurious to the public peace, and may properly call for a statutory denunciation of them without impairing any of the rights described in the bill of rights.

EXTENT AND CHARACTER OF FILIPINO RESISTANCE

The people of the Archipelago are divided roughly into six and one-half million Christian Filipinos, one million and a half Moros or Mohammedans, and one million other non-Christian tribes, known usually as hill tribes. The insurrection has been maintained only by the Christian Filipinos. Neither the hill tribes nor the Moros took any part in it. The Christian Filipinos are the only people of the islands who have the slightest conception of popular government.

The present condition of the Christian Filipino provinces is that of peace. When I left the islands in December, 1901, there was insurrection only in the provinces of Batangas, Laguna, Samar, Tayabas, and some little in Mindoro. It was also claimed that there was some insurrection in the province of Misamis, though it seemed to me that it was more of a ladrone disturbance than one of the insurrectos. However that may be, the fact is now that all forces in arms in Batangas, Tayabas, Laguna, Samar, Mindoro, and Misamis have surrendered, and their rifles have been delivered up to the military authorities. These provinces are ripe for the establishment of civil government, and it is probable that within two months the provincial governments in those provinces will have been established. When this is done, all the Christian Filipino provinces to which the provincial law can be practically applied will enjoy peace and civil government. There are two provinces on the Pacific coast known as Infanta and Principe, in which the population does not exceed ten or fifteen thousand, which are so sparsely settled that a special form of government must be given them, and the same thing is true of the Calamianes group in the Jolo sea. There are ladrones in the province of Leyte who are being rapidly dispersed, captured, or killed by the constabulary, and the same thing is true of Negros. In Negros there never has been insurrection, but the impassable mountains and forests which form the spine of the island have always offered refuge to a mountain people who have made a profession of cattle-lifting and blackmailing. The rich hacienda-owners of the plains of eastern and western Negros have always suffered from this evil. It is the purpose of the Commission to eradicate it, but the ladrones are so numerous and the difficulties of campaigning so great that it will take a considerable time.

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The difficulty with the Lake Lanao Moros, the wild Moros of Mindanao, has no more to do with the insurrection than did Indian fights on the plains or in Minnesota have to do with the Civil War. With the establishment of civil government in the near future, therefore, over all the six million of Christian Filipinos, the difficulties inherent in the dual form of control by the military and the civil authorities will be eliminated. The army will be concentrated in a comparatively few garrisoned posts separated from the towns, and stricter discipline will be much easier to maintain when the troops cease to be quartered on the people. When the troops are withdrawn to separate posts and the people see them but occasionally, they will be much more convinced of the real power of civil government and much more satisfied of the benevolent intentions of the American authorities. Under orders which have now been issued by the War Department, the American troops will be reduced to a force of eighteen thousand men as soon as the Government transports can comply with the orders.

THE PEOPLE AND THE CIVIL GOVERNMENT

There has been a general tendency among the military officers to regard civil government as a failure, and this view has been reflected by those correspondents who have been with the army and have imbibed the opinion of the army messes and the Army and Navy Club in Manila; but a better acquaintance with the actual governments shows these criticisms to be unfounded. The civil provincial governments and the municipal governments are going concerns, having defects in their operation it is true, but nevertheless furnishing to the people who are subject to their respective jurisdictions a protection to life, liberty, and property, an opportunity to obtain justice through the courts, education for their children in the schools, and the right to pursue their usual vocations. The suggestion that in the so-called pacified provinces insurrection is still seething is wholly unfounded. The people are engaged in their ordinary occupations, and while they have been much injured by the loss of their cattle through the rinderpest, they are struggling with this difficulty and are raising rice in sufficient quantities to avoid a famine. An examination of the annual reports of the governors of the different provinces contained in the printed evidence before the Senate Committee will support this statement. Taxes are being collected in the provinces, the processes of the court run without obstruction, and the February elections of governors were held without disturbance, and, on the whole, satisfactory candidates were selected. The Christian Filipino people are now enjoying greater individual liberty and a greater voice in their government than ever before in their history, and with the official declaration of peace now near at hand, both will be increased. Much has been said in the heat of debate and of partisan journalism concerning the feeling of hatred of the Filipinos towards the Americans. So far as the civil government is concerned, no such feeling exists. The Commission visited forty provinces and districts of the islands in the period between the first of February and the first of September, 1901, and occupied in all about four months in its trip. The receptions given it by the educated and ignorant people alike, and the enthusiastic welcome which it received, all convinced the Commission that the people were friendly to civil government and earnestly desired its establishment. They have taken great interest in the civil government since, and nothing has occurred to change the deep impression made upon the Commission by the good feeling manifested and expressions of gratitude received on this trip.

THE PEOPLE AND THE ARMY

The feeling of the people toward the army is different. In some places it is friendly and in others it is hostile, and it is found chiefly to vary with the disposition of the commanding officer of the post in the neighborhood. If he be abrupt, arbitrary, and surly in his treatment of the people, they do not like him. If he is interested in their welfare, is kindly and polite in dealing with them, they do like him. Toward the civil government, however, which has always followed the policy of "attraction," as it is called in the islands, in dealing with the people, their attitude is an entirely friendly one. It is entirely natural that it should be. It was through the coming of the Civil Commis-

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sion that the rigor of military rule was softened and removed. It is through frequent intercession of the civil authorities that military prisoners have been released, and the people are well aware that in the conflicts of jurisdiction between the civil government and the military government, of which there have been a number, the civil government was seeking to save the Filipinos from military arrest and prosecution.

THE NEXT STEP: CONGRESSIONAL ACTION

It is too much to say that the Commission has done all that can be done under its present powers, because doubtless there is much in the way of perfecting the present provincial and municipal governments that could occupy its time and attention profitably; but it is true that the time has now come when improvement in present conditions can be best brought about by the passage of a bill by Congress for the government of the Philippine Islands. There are two bills pending—one in the Senate and one in the House. Both bills embody the wise policy of not disturbing the present system of government, which has proved satisfactory. The principle has been followed, so well established in Anglo-Saxon government-building, of taking what is in existence and improving and adding to it. The Senate bill differs from the House bill, however, in several material respects. The House bill provides that after peace shall be declared, and after a census shall have been taken, the Commission shall call a general election for the selection of representatives to form a popular assembly, which shall constitute one branch of the legislature of the islands, the Commission to constitute the other branch. The House bill further provides for the selection by the popular assembly and the Commission of two delegates who shall represent their constituents before the executive and legislative branches of the Government at Washington. The House bill provides for the establishment of a gold standard of value in the islands, to wit, the American gold dollar. It further provides for the coinage of a Filipino peso to contain silver of value in gold of about forty cents or less, and a useful and proper subsidiary coinage. This coinage is to be limited to the government only, and the seigniorage is reserved as a fund to maintain the parity of the peso with fifty cents gold. Other means are provided in the act by which the Philippine government is authorized to maintain the parity. It is hoped by the Commission that recommended this plan, and by the Committee of the House, that it will prevent the fluctuations of value due to the use of Mexican currency, and will at the same time furnish a coinage so near to the present coinage as not to create a disturbance in values or in wages. The Senate bill does not provide for a legislative assembly or the appointment of the two delegates, nor does it make provision for a gold standard. In place of these it directs the taking of a census after peace shall be declared, and the recommendation by the Commission of the form of government to be permanently established. It provides also for the free coinage of a Filipino dollar of the size and weight of the Mexican dollar, which it is hoped will become a well-known coin in the commerce of the East.

FILIPINO REPRESENTATION

We of the Commission are very earnest and sincere in our hope that at least the provision for the election of the legislative assembly and of the two delegates contained in the House bill shall be embodied in legislation. We think that the Filipino people would accept this provision as the most indubitable evidence of the desire of the United States that self-government should be given to the people in as large a measure as they are capable of carrying it on. Danger from obstruction of the government by withholding supplies is avoided in a section of the House bill by a provision that, should the appropriation bill not be passed, appropriations equal to those of the year before shall become available without legislation. There are members of the Senate Committee on the Philippines who believe that the step involved in the organization of a legislative assembly is too progressive and too radical. In this I think they are mistaken. It is quite possible that on the floor of the legislative assembly will be proclaimed doctrines at variance with the policy of the United States, and that possibly, by some members, seditious and treasonable speeches may be made; but, on the whole, I feel sure that the people will

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regard the legislative assembly as a welcome method by which they can take part in the government, and that there will be every disposition on the part of most of the members to work harmoniously with the other branch of the legislative department and with the Executive. It has been suggested that possibly the legislative assembly would select Aguinaldo or Mabini or some other prominent insurrecto leader or organizer to represent it at Washington. I do not think this is likely; but even if it were to happen, I should not regard it as a dangerous result. I think it would be found that the popular assembly would include many conservative men who would be in favor of supporting American sovereignty in the islands and making the government it has established firm and stable. A provision of this kind would destroy at once the suspicions of American good faith, and would largely satisfy the desire for self-government of all but the comparatively few irreconcilables. A popular assembly would be a great educational school for the better class of Filipinos in actual government. The weakness of the educated Filipinos to-day is in their lack of practical knowledge as to how a popular government ought to be run. They always resort to absolutism in practical problems of government. The restrictions upon the suffrage contained in the municipal code, which are by reference made part of the House bill, would secure a fairly intelligent body of representatives in the popular assembly.

The result of the popular assembly in the Hawaiian Islands has been referred to as a warning against the extension of such privileges in the Philippines; but it must be noted that the difficulty in the Hawaiian Islands resulted not so much from the establishment of a popular assembly as from the undue extension of the electoral franchise. In the Philippines the franchise has been restricted and duly guarded.

I am not blind to the troubles that the legislative assembly would doubtless bring to the Executive and to the Commission in rousing public discussion over unimportant matters which now perhaps pass without notice; but I am not at all sure that such public discussion would not, on the whole, work for the public welfare. The fact that a vote of the Commission would be necessary to the enactment of any law is quite a sufficient veto for practical purposes. Should the legislative assembly feature, which the Federal party has petitioned for, which the Commission has recommended, and which the Committee of the House has recommended, be eliminated, it will cause very serious disappointment to the Filipino people.

TARIFF REDUCTION DESIRED

The agricultural and commercial communities in the Philippines are anxious that the Dingley tariff rates against products of the islands should be reduced. The rates are now reduced in favor of Philippine importations twenty-five per cent., but the Commission is convinced that the reduction should be seventy-five per cent., and that with such a reduction the commerce between the Philippines and the United States will gradually increase to a very large volume. I think it is recognized by members of Congress, both in the Senate and in the House, that this reduction of twenty-five per cent. is only the beginning, and that the tendency must necessarily be towards free trade. We do not seek absolute free trade, because tariffs should be reciprocal, and an ad valorem duty of twenty-five per cent. on imports from the United States to the Philippines seems necessary to furnish the needed revenues to the islands. We sincerely hope that next session will see a further material reduction, and that within a measurably short time at least a seventy-five per cent. reduction will be made. What the Filipino people long for is expressions of good will from the Americans, and nothing would be more welcome than this invitation to come into the American markets.

A BILL OF RIGHTS FAVORED

The House bill differs from the Senate bill also in containing a declaration or bill of rights in favor of the Filipino people under the government by the bill established. It secures all the rights declared in the bill of rights and the Constitution of the United States, except the right to bear arms and the right of trial by jury. Any one familiar with Filipino civilization will understand the wisdom of withholding from the Filipino people

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the enjoyment of these two privileges. If arms could be purchased without restriction, ladronism in the islands would be widely extended, and the maintenance of law and order most difficult. The bearing of arms may not be safely enjoyed by the Filipino people until the great mass of them shall have acquired more self-restraint than can now be found among them; nor can the jury system be safely put in practice now, even among those who are qualified to vote. The Commission has provided for the selection of two assessors of fact to assist the judges in reaching conclusions on issues of fact; but the great majority of the electorate, even limited as it is, are not now fitted to take part in the administration of justice and reach conclusions free from prejudice and bias or danger of corruption. The House bill further declares that a resident of the Philippine Islands owing allegiance to the United States shall enjoy the same protection from injury by foreign governments or in foreign countries as citizens of the United States. It is wise to spread these declarations of rights in favor of the Filipinos upon the face of the statute which gives them a voice in their own government, and I am sure it will have a good effect in making them understand the intention of the Government of the United States.

THE QUESTION OF FRANCHISES

Both bills empower the legislature of the islands to grant franchises for the building of commercial and street railroads and for the formation of corporations for other purposes. Both bills limit the power of acquisition of land by a corporation, foreign or domestic, to five thousand acres. It seems to me that this limitation is too low, and that it ought to be raised to twenty thousand acres, for the reason that, in order to attract capital and to induce agricultural development on the best lines, especially in the production of sugar and tobacco, the cultivation must be of estates at least as large as fifteen or twenty thousand acres. This is the size of estates in Cuba and in the Sandwich Islands. There are only five millions of acres held by individuals in the islands, while the public lands probably exceed sixty-five millions of acres in extent. I have no desire to promote such an exploitation of the islands as will center ownership of the interests there in a few individuals, but it seems to me that it is most unwise to impose such restrictions as are likely either to prevent the coming of capital at all or to lead to unlawful and fraudulent evasions of the restrictions. The cost of a modern sugar-plant is very heavy, and capitalists cannot be induced to make the investment unless the extent of the land to be cultivated by them and the probable production are sufficient to warrant the necessarily large outlay. The investment of American capital in the islands is necessary to their proper development, and is necessary to the material, and therefore the spiritual, uplifting of the Filipino people. It means the construction of railroads, the needed intercommunication between the people and the provinces, and a change from a comparatively poor and ignorant people to one of comparative intelligence and wealth.

SHALL WE PROMISE INDEPENDENCE?

The question is frequently asked why it would not be well to promise the Filipino people that, when they are fitted for complete self-government, they shall be granted independence. In the first place, the Federal party, which furnishes the only organized expression of public opinion in the islands, does not ask independence, but seeks rather annexation to the United States and prospective Statehood. In the second place, there is not the slightest probability that the Christian Filipinos will be ready for self-government in any period short of two generations. Not ten per cent. of the people speak Spanish, and the remaining ninety per cent. or more are densely ignorant, superstitious, and subject to imposition of all sorts. It is absolutely necessary, in order that the people be taught self-government, that a firm, stable government under American guidance and control, in which the Filipino people shall have a voice, should be established. Nothing but such a government can educate the people into a knowledge of what self-government is. Not only by precept but by practice must the self-restraints essential to self-government and the discretion and public spirit of a free people be taught them. A promise to give the people independence when they are fitted for it would inevitably be

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accepted by the agitators and generally by the people as a promise to give them independence within the present generation, and would therefore be misleading, and the source of bitter criticism of the American government within a few years after the promise was given and not performed as it was understood by the people. A promise of independence thus interpreted would destroy the possibility of the formation of a stable government in which the people should be learning what self-government is, because the conservative element, with the assumed early prospect of complete independence, would fear that when the islands were abandoned the violent agitators would come to the front, and those assisting the present government would be subjected to the hostility of the demagogues on the ground of their previous American sympathies. The only policy, it seems to me, which will insure the establishment of a firm, stable government, and the support of that government by the educated, wealthy, and conservative Filipinos, is the declaration of a policy in favor of the indefinite retention of the islands under a government in which the share taken by the Filipino people shall be made gradually to increase and the electorate of the Filipino people shall be gradually enlarged. After this government shall be successfully established, the question whether the islands shall be annexed or shall be granted independence, or shall have such a relation to this country as Australia or Canada has to England, may be very well postponed until the practical education of the people in self-government shall have been sufficient to justify the adoption of either of these three courses. The policy of establishing a firm and stable government in which the Filipino people shall take part will doubtless reveal much as to the wisdom of the one or the other of the courses suggested; but it seems to me to be very unwise to bind ourselves and the next generation by an authoritative declaration now as to what we shall do fifty or a hundred years hence. We cannot now know what subsequent generations of our own people will then deem wise, or what succeeding generations of Filipinos, benefited by experience in self-government and advised of the advantage of association with the United States, will desire.

VIEWS OF THE ADMINISTRATION'S OPPONENTS

The opponents of the Administration policy in the Philippines do not agree with one another. If I have correctly understood Senator Rawlins, of the minority of the Senate Committee on the Philippines, in his questions put me when before the Senate Committee, he believes that the best thing for the Government to do is to turn over the islands to a strong man who shall maintain absolute rule over the people with no popular voice in the government. His view is that in Oriental countries no other than the absolute rule of a strong man is possible. If this be the true view, then hope of securing individual liberty to the people of the Philippines must be abandoned, and the policy of those gentlemen who, like Senator Hoar, entertain the idea that by leaving the islands it will be possible to form a Filipino Republic in which all the rights of individual liberty will be secured to the Filipinos must be given up. President Schurman, after six months' observation of the people, reached the conclusion that they would not be fit for self-government short of a generation or longer. He now has reached the opinion, based on the reports of the present United States Philippine Commission and the observations of General Chaffee in reviewing criminal cases, that he was wrong in his judgment, and that the Filipino people will be capable of self-government after six or eight years of American tutelage, and this though the gentlemen upon whose statements he relies for his change of view agree with his former conclusion. The theory of President Schurman seems to be that the independence of a government and the individual liberty of its subjects or citizens are the same thing, or at least that the one is essential to the other.

This, it seems to me, involves a radical error. Whether independence will aid in securing individual liberty depends on the fitness for popular self-government of the people. If they are ignorant and easily led, then independence means ultimately absolutism and not liberty. The independence under present conditions of the Philippine Islands will mean the subjection and not the liberty of its people. It will mean internecine warfare and will

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be followed by such an absolute government as that which Senator Rawlins seems to think best for them.

The minority in the Philippines Committee in the Senate propose a constitutional convention within a year from the passage of the act, the delegates to which are to be selected by the votes of all the adult males of the Archipelago who can read and write. There are the million and a half Moros in Mindanao and the Jolo group, and the million or more of the hill tribesmen. Why, under the theories of the minority, should the Moros or hill tribes be subjected to the rule of the Christian Filipinos, whom they dislike, and whose government they would certainly resist? The Democratic minority of the House Committee, with what seems to me greater judgment, proposes the establishment of a government in which there shall be some American supervision and guidance for six or eight years. They expressly recognize the fact that three hundred years of Spanish rule have not been calculated to fit the people of the Philippine Islands for self-government; but the assumption that six years of a government under American guidance will accomplish such a result seems to me only less reasonable than the proposal of the Democratic minority in the Senate. No account is taken in these plans of the peculiar traits of the Moro population, of the density of ignorance of ninety per cent. of the Christian Filipino population, or of the utterly uncivilized condition of the hill tribes. The difficulty that the opponents of the Administration have in finding a common affirmative policy to uphold is an indication of the correctness of the Administration plan, to wit: that of the establishment of a firm and stable government now for the Christian Filipinos, with as much share in the government as they can safely exercise, without any definite declaration as to what may be done in the far distant future; and separate forms of paternal government for the Moros and the other non-Christian tribes.

SALARIES AND EFFICIENCY

The insurrection in the Philippines is at an end, but the difficulties of civil government are by no means ended. The first difficulty has already been alluded to. It consists in the possible inadequacy of the revenues of the islands to meet the expenses of much-needed works of reform and improvement in the Archipelago. The expenses of the government are increased by the necessity for the employment of many Americans and for paying them adequate compensation. To secure good work in the Philippines from Americans higher salaries must be paid than in the United States. The grave mistake in the Spanish administration of the Archipelago was in the payment of very low salaries to their officials, who took this as a justification for illegal exactions from the people. It is hoped, however, that with the expected increase in business and commerce due to the investment of capital in the islands, revenues may increase and permit a proper expansion of government agencies in the development of the Archipelago.

CHURCH AND STATE

The second difficulty which confronts the civil government is to be found in the questions which grow out of the former relation of the Roman Catholic Church to the Spanish government in the islands. Under the Spanish rule the property and political interests of the government were so inextricably confused with those of the Church that now, when, under the Treaty of Paris, the interests of the Spanish government have been transferred to the United States, which by a law of its being cannot continue the partnership between Church and State, it is extremely difficult justly to separate the interests of the Church and the State. For instance, there are a number of charitable and educational trusts which, under the Spanish government, were generally administered by clerical agents. Some of these trusts were probably purely civil trusts, others were probably religious trusts, and an issue of the utmost nicety is presented when decision must be given as to which are civil and which are religious trusts, so that the one may be administered under the government of the United States and the other by the Roman Catholic Church. Again, under the agreement between the Spanish Crown and the Church, the government furnished compensation for the priests, and also agreed to aid in the construction of churches and so-called

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conventos or priests' rectories. So close was the relation between the Church and the State that it was not thought necessary to obtain a patent from the government to the bishop of the diocese for the public land upon which the church and rectory were built, so that probably a majority of the churches and rectories of the island (and there are a church and a rectory in nearly every pueblo in the island) stand upon what the records show to be public land, and which, as such, passed to the Government of the United States under the Treaty of Paris. In such a case, however, it may very well be urged that while the legal title is in the Government, the equitable title is in the Catholics of the parish, and that, in accordance with the canonical law, releases should be made by the Government of the United States to the bishop of the diocese for the benefit of the Catholics of the parish. In some pueblos, however, the municipalities claim an interest in the conventos and indeed in the churches on the ground that they furnished the labor or material with which the churches and rectories were constructed, and in some instances they have attempted to assert an ownership in these buildings. Indeed, it is very hard for the common people to understand the principle of the separation of Church and State, and much time of the Civil Governor is taken up in explaining to the municipal authorities that they have no right as such to regulate the conduct of the priests in their churches or the fees which they charge. Again, the conventos or rectories have furnished the most convenient houses for occupation by the American soldiers during the guerrilla warfare, and in some instances, too, churches have been occupied as barracks. The question naturally arises whether rental is not due from the United States for such occupation of church property, and what the reasonable rental shall be. This question is complicated with another, and that is whether the fact that the priests may have aided and abetted the insurgents, and may have had many insurgents among their parishioners, may not disentitle the parishes to a recovery of reasonable rental. If a rental is due, it is important that it should be promptly paid, because the war has, of course, much reduced the source of income for the Church and impaired its usefulness in affording opportunities for religious worship to the people.

THE FRIARS AND THEIR LANDS

The four orders of friars, the Dominicans, the Augustinians, the Recoletos, and the Franciscans, all of them Spaniards (for natives are not admitted to the orders), were the parish priests among the Christian Filipino people, and these orders, except the Franciscans, became the owners, through purchase and otherwise, of four hundred thousand acres of agricultural land, two hundred and fifty thousand of which are situated near the city of Manila, and include some of the richest land in the islands. The better lands lie in the populous provinces of Cavite, Laguna, Bulacan, old Manila (now Rizal), and Cebú. One hundred and twenty-five thousand acres lie in the province of Cavite, and it is significant that of the three revolutions against Spain (if that of 1870 can be called a revolution), all began in this province, showing that the agrarian question of the ownership of these lands by the friars, while it was not the only issue, had much to do with the dissatisfaction which led to the armed resistance to Spanish authority. Civil government has now been completely established in Bulacan, old Manila or Rizal, Cavite, and Cebú, and soon will be established in Laguna. The title of the friars to these lands is, from a legal standpoint, good. Indeed, there is probably no better title in the islands. Since 1896 no rents have been collected, and the former tenants have enjoyed the lands without price, so far as the conditions of war permitted. When now the friars shall call upon the ordinary courts of justice, as they have the right to do, either to collect the rents from their tenants or to restore them to the possession of their lands, the process of the court and the power of the government must be exerted to enforce the judgment which the proof of such facts will require. To an ignorant people, hostile to the friars, this will put the government of the United States in the attitude of supporting the friars, and of siding with them in the controversy out of which grew the revolution against Spain, and there is every indication that riot and disturbance will follow any effort by the government to aid the

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friars in the assertion of their property rights. It has been thought by the Commission to be the wisest policy, and one just to all interests, for the government to purchase these lands from the friars, paying them a reasonable price therefor. Both the House and the Senate bills make provision for such purchase.

A somewhat perplexing complication has arisen by the transfer of the title of the lands by the friars to promoting companies or individuals for the purpose of their sale or cultivation, but it is understood that the friars have thus far retained a controlling interest in each corporation taking the lands, and that they may, if they desire, sell the lands to the government.

THE FRIARS AND THE PEOPLE

Again, under the Spanish rule in the Philippines the friars discharged most important civil functions. Great credit is due to the religious orders for the work which they did in Christianizing the Archipelago and in bringing about the civilization which to-day exists in them, but in the last half-century the Spanish government, apparently without objection by the friars, imposed upon them extensive civil duties in connection with municipal and provincial governments, until substantially all the political power exercised in municipal governments became absorbed by the friars. The friar priest in each parish became the chief of police and the chief of detectives in government work. Every man who was punished, especially if he were punished for a political offense, charged it to the agency of the friar, and the deportations and executions which went on under Spanish rule were all laid at the door of the religious orders. To the people of the pueblos the friar was the crown of Spain, and every oppression by the Spanish government was traced by them to the men whose political power had far outgrown that exercised by them as priests. When the revolution came, therefore, deep hostility was manifested by the insurgents against the friars. They had to flee for their lives. Fifty of them were killed and three hundred of them were imprisoned, and during their imprisonment were subjected to the most humiliating indignities and to the greatest suffering. The feeling of the people against the friars was wholly political. The people were generally good Catholics and enjoyed and wished for the sacraments of their Church. With a population such as that of the Christian Filipinos, with ninety per cent. so densely ignorant, speaking eight or ten different languages, it is hardly possible to say that there is any public opinion such as we understand it; but to this general remark must be made the exception that there is a universal popular hatred of the four religious orders which have been under discussion. It is entirely aside from the point to question the justice of this feeling. It exists and must be reckoned with by those who are charged with the responsibility of carrying on civil government in the islands. The friars were driven out of all the parishes in the Archipelago except those of the city of Manila, where the American forces have always been. A few of their number have returned to Cebú, to Vigan, and to Tuguegarao in the province of Cagayán, but the great body of them still remain in Manila and are unable to return to the parishes because of the expressed hatred of the people. If they should attempt to return in any numbers, it is quite likely that the result would be disturbance and riot.

SHALL THE FRIARS RETURN?

Such religious worship as is now carried on in the parishes is conducted by native priests who were in the Spanish times the assistants or deputies of the friars. There are not enough of these priests to supply the needs of all the parishes, even if they were entirely satisfactory to the Church; and the necessity in the interest of the Church of furnishing additional priests is, I think, recognized in the islands. The difficulty which the Church has in finding competent priests that are available for service in the islands must be admitted. Of course it would accord with the views of the Americans if American Catholic priests could be sent to the islands, because their high standard and their knowledge of how a Church may thrive and gain strength under a government in which the Church and State are entirely separate would assist much in establishing the new order of things with the people. But it is said that there is no supply of American Catholic priests which can fill this demand.

The question which is presented to the civil government of the islands is whether

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there is not some means of avoiding the lawlessness and riot which the friars' return to their parishes is certain to involve. Of course the civil government has nothing to do with the ministrations of religion or with the personnel of the agents selected by the Church to conduct its worship, so long as they are law-abiding and do not preach treasonable doctrine; but it cannot but give the greatest concern to the civil government if a Church shall adopt the policy of sending among the people priests whose very presence is sure to involve disturbance of law and order. With a people so ignorant and having a knowledge only of Spanish methods of government, the return of the friars will necessarily be regarded as due to an affirmative policy on the part of the government, and the burden of hostility which the friars now bear will necessarily be shared by the government. If the purchase of the lands of the friars and the adjustment of all the other questions arising between the Church and the State should include a withdrawal of the friars from the islands, it would greatly facilitate the harmony between the government and the people and between the Church and the State.

THE NEGOTIATIONS WITH THE VATICAN

I have stated some of the principal questions arising between the Church and the State for the purpose of showing the great advantage which will be attained should these differences be settled by amicable adjustment between the Church and the State. In such a matter, were we dealing with a secular corporation, it would seem a wiser policy and a more American and direct method of doing business to deal with the chief authority in the corporation rather than with some agent having but limited powers. The Administration has concluded that the advantage of the direct method and the possibility of settling the differences amicably with the Church by such a method warrant it in running the risk of the unjust criticism that such negotiation involves the establishment of diplomatic relations with the Vatican, and a departure from the traditions of our Government in this regard. Instead of being a departure from such traditions, such a negotiation seems to be an indispensable condition precedent to the proper separation of the interests of Church and State in the Philippines. The unusual circumstance of a transfer of sovereignty from a government whose interests were almost indissolubly united to the Church, to a government whose interests must be kept separate from the Church, is what makes the proposed negotiation necessary. It is true that some of the questions might be settled by litigation, but a judicial settlement of them will involve long delay, consequent irritation, and possible charges of partiality against the courts which are finally called upon to decide the controversies. Is it not wiser, if it be possible, to settle all the questions by a friendly arrangement, and thus assist both the State and the Church in the pursuit of their proper aims for the benefit and uplifting of the Filipino people? It is possible that the views of the Administration and the views of the Church authorities may be so widely different as to the proper course to pursue that other methods of settlement must be found, but it is hoped that the great common interest which the Church and State have in reaching a settlement will lead to such concessions on each side as will make it possible. The wise and enlightened statesmanship which has characterized the long and prosperous pontificate of Leo XIII. furnishes just ground for this hope.

THE POLITICAL ASPECT OF THE PHILIPPINE QUESTION

A difficulty which may possibly confront the Philippine government is the success of the Democratic party in the next Congressional elections. This will be taken in the Philippines as an indication that at the end of the present Administration the policy of the United States will be changed and the islands will be abandoned by the United States and turned over to a government to be established by the people of the islands through the calling of a constitutional convention. The prospect of such a change will have a tendency to paralyze the energy of the conservative element of the Filipino people who are now assisting us in the maintenance of a civil government in the islands, and all will be suspense and agitation. This difficulty, however, is inherent in the government of dependent possessions by a Republic like our own whenever the chief political issue between

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the parties is the policy to be pursued with respect to such dependencies. I venture to think, however, that should the Republican party be successful in the Congressional elections next following and in the next National election, sufficient progress will be made in the solution of the problem of the Philippine government to insure the removal of the main issue from practical politics thereafter.

The Miners' Strike: Impressions in the Field

By Charles B. Spahr

BEFORE going to Wilkesbarre to learn for The Outlook what the combatants said about the present struggle, I called upon Mr. Oscar Straus, the President of the Civic Federation Conference on Arbitration, to get an impartial view as to what the real question at issue had been. What I especially wished to learn was whether the recognition of the union was the point upon which the negotiations had split. This Mr. Straus answered with a clear and emphatic negative. Mr. Mitchell, he told me, put the question of recognition distinctly to one side. The union would be glad to be recognized, he had said, but inasmuch as it had enrolled over ninety-five per cent. of the anthracite mine workers, formal recognition made little difference. What the union asked was that certain definite grievances be remedied, and if these were remedied, the union could be ignored. President Mitchell, said Mr. Straus, "handled the case for his union splendidly, and made an unusual impression upon all the members of the Conference who came in touch with him. He is a conservative, courteous in his bearing, and careful to take strong positions. It is a great good fortune to the miners that they have such a man as their leader at the present time."

The demands of the miners, said Mr. Straus, were: a twenty per cent. increase in wages or a twenty per cent. reduction of hours, and the weighing of coal at the pit's mouth. The demands in regard to hours and wages affected entirely different sets of employees. For mine workers paid by the day they asked a twenty per cent. reduction of time, so that eight hours should constitute a day's work. For the mine workers who worked on contract they asked a twenty per cent. increase in wages. The Civic Federation's Committee was not ready to pass upon any of the questions submitted. It was, however, convinced of the righteousness of Mr. Mitchell's demand that the employing railroads should be willing to submit these questions to arbitration. "It was not a question of arbitration by our Board; we recommended arbitration in which one party selected one arbitrator, the other party another, and these two select a third; but the railroad companies flatly rejected it. . . . The fact that these companies are chartered by the State and given State powers of eminent domain makes their refusal the more indefensible."

When I reached Wilkesbarre, the headquarters of the mine workers during the present struggle, I went directly to the little hotel at which Mr. Mitchell was stopping. I was shown at once to Mr. Mitchell's room, and had an hour's talk with him—minus numerous interruptions—regarding the whole situation. In some of the fields, he said, the grievance most keenly felt by the workers was the increasing size of the car they were asked to load, or the excessive weight of the ton upon which their pay was based. This was the grievance for which the miners from the "northern district" had wished to proclaim a strike at the time of the Shamokin Convention, nearly two months ago. At that Convention the Mayor of the city, in his speech of welcome to the delegates, had put the miners' point in the miners' own language when he said that the coal-cars were evidently made of live oak, since they had been constantly growing for the past thirty years. Where the coal was mined by the ton, the size of the ton was usually twenty-eight hundred pounds, and in the Erie mines it was thirty-one hundred pounds. The excess of this weight over two thousand two hundred and forty pounds was supposed to represent the waste that could not be sold to the wholesale dealers. "This estimate,"

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said Mr. Mitchell, "is absurd. In one set of mines, where the men are being paid seventy-four cents a ton, present measurement, they are striking for sixty cents a ton, actual measurement. If they get it, their earnings will increase twenty per cent. They are willing to be docked for the actual amount of waste in their cars, and are even willing to be docked for more than this amount as a penalty for careless loading. But they are certain that the only rightful way to measure the payment is by the actual amount of good coal that the cars contain."

What Mr. Mitchell said about wages added little to what Mr. Straus had previously told me, and his attitude made it very clear that a moderate concession would be acceptable. What he said about hours, however, threw a new light on the situation. In all the soft-coal districts, from Kansas to western Pennsylvania, the miners' union had won from all the operatives the eight-hour day. The only important soft-coal district in which they had failed to secure this demand was in central Pennsylvania, in the mines owned by the Pennsylvania Railroad Company. This company had strenuously resisted the entrance of the union into the field, and was not represented in the yearly conferences of the soft-coal operators and miners. In the hard-coal mines the responsible miner who does the blasting does not to-day average eight hours of work. He often quits work by three or four o'clock, leaving the loading of the car to his laborer, who works a ten-hour day. In the soft-coal mines the miner has no laborer to do his unskilled work. The two men who work together work as partners, both being paid by contract, and each working as long as the other. Mr. Mitchell believed that this Western method of working was much better than the Eastern, but he said that few of the Pennsylvania miners would be willing to see the Western system introduced. He knew, of course, of the attempt of a New York newspaper to represent the "miners" as themselves grasping employers, who exploited the down-trodden "laborers" under them. This charge, he said, was nonsense. The laborer could himself become a miner after a two years' apprenticeship, if he were a capable man. Very few miners employed more than one laborer, and many of them none at all. The union contained thirty-odd thousand miners, as against twenty-odd thousand laborers. The fact, however, that there was this division into two orders had made it more difficult to organize the mine workers, and at times made possible the stirring up of discord within the union. Clearly, the New York newspaper's criticism had just enough point in it to make it annoying to the union and serviceable to those who wish to disorganize it.

When I left Mr. Mitchell, my most vivid impression was of the calmness with which he entered upon the present struggle. He did not say a declamatory thing during the entire interview, and he received every one who came in—and these included an independent operator who was ready to concede the union's demands—with a quiet dignity which gave the assurance that he had the situation well in hand and was confident of the unlimited loyalty of his supporters.

Soon after my talk with Mr. Mitchell I visited Plymouth, a mining town a few miles out from Wilkesbarre. It was evening, and the streets were full of people, seemingly light-hearted. There was no difficulty about talking to miners to my heart's content. I soon found that, while they had been divided upon the question of calling the strike, they were absolutely united upon the question of continuing it until John Mitchell said stop. When I asked them how long they could stay out, the answers ranged from three months to six months, and the miner whose statement won the most applause was the one who said, "I'll eat my shirt before I go back as a scab." To a surprising extent, I found that these miners about Plymouth were not in danger of being evicted, for most of them lived in houses owned either by themselves or by their parents. The situation in this respect was in marked contrast with that at Latimer and most of the towns about Hazleton, which I had seen in previous visits to the coal fields. Furthermore, most of the houses were indefinitely better than the houses in the Hazleton district, and the number that had gardens attached showed that most of the miners would not be entirely dependent upon the store supplies. Just how men receiving

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the wages paid to anthracite coal miners accumulated money enough to buy these self-respecting little homes I do not know, but the fact remains that not only in Plymouth, but in the mining towns I visited later near Scranton, the great majority of the miners seemed to be living in decent comfort. Relatively few of them were recent immigrants from eastern or southern Europe. The majority seemed to be Irish-Americans, and their Irish characteristics were much less marked than the American.

I made a second visit to Plymouth the following morning in order to talk with an independent operator, who, his men assured me, was willing to grant the demands of the union. When I reached his office, which was also the office of a company store, I learned that this rumor among the men was practically unfounded. The independent operators, I was told, would accept any terms which the railroads accepted, but could make no terms that the railroads did not accept. The railroads owned, directly and indirectly, ninety-five per cent. of all the collieries, and the independent collieries could not be profitably run if the railroad collieries secured better terms than they from the employees. The independent operators, I learned, shared the men's belief that the strike would be a long one. The rumors that the merchants had taken or would take organized action to stop the sale of goods on credit were entirely unfounded; each store would continue to give credit to trustworthy customers. The company stores in this section were not regarded as oppressors. They were few in number, they were in competition with private stores, and the employees were not required to trade at them. The last strike had led to the payment of the hands fortnightly instead of monthly. The companies regarded this change as a nuisance, and insisted that it caused the men to have two monthly sprees instead of one. The men, however, regarded the change with satisfaction. It was making cash sales more general, they assured me, and they got more for their money and bought fewer things they did not need when they paid cash.

The statement of the employers regarding the extent to which the men drank was not in harmony with their statements regarding the amount which the men saved from their present wages. In talking with the men there was a similar contradiction in the testimony received. If they were speaking about their treatment, their wages were too small for them to live upon; if they were talking about their ability to hold out for a six months' strike, they were all surprisingly affluent. When I reached Oliphant, which is the center of the union in the northern district, I was particularly struck with the men's statements as to their ability to hold out. The unmarried Hungarians and Poles, I was told, had nearly all money saved ahead, and many of this element had already set out for New York, Philadelphia, and other cities to get work as unskilled laborers while the strike lasted. The men who remained near the mines were some of them able to get odd jobs upon neighboring farms, and sometimes upon farms belonging to members of their own family. The amount of work which the men could secure in summer, and the great reduction in living expenses which the season brought, made the summer much the best time for a strike. I had previously thought that the union had made a strategic mistake in permitting the battle to be fought at this season; I became convinced that the mistake was my own.

When the men were talking about the greater cost of living in the winter, they emphasized the cost of coal, and I was not entirely displeased to find that, in common with other consumers, they had felt the advance which followed the last strike. The price of coal had been advanced forty cents a ton at the mine, just as it had been at seaboard, and the coal they had previously bought for $1.75 a ton they could not buy to-day for less than $2.15. The increase to them was more than twenty per cent. It furnished them, in fact, with one of their favorite illustrations when they were claiming that the ten per cent. advance in wages secured in 1900 had been entirely eaten up by the increased cost of living. Rents, they admitted, had not advanced, and neither had clothing; but food had advanced nearly twenty per cent., and their day's wages, they asserted, bought less than before the strike, despite the ten per cent. increase accorded them. Their greater prosperity during the last couple of years

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was due entirely to the greater steadiness of employment. Even the present steadiness of employment, however, would have been called great unsteadiness in any other trade. Last year the anthracite mines were open just 194 days, so that each man averaged less than four days a week, even if neither sickness nor disability of any sort interfered with his work.

When I say that each man averaged less than four days a week, I should make an exception of the engineers, firemen, and watchmen, who are on duty the whole year through. One fireman with whom I talked told me that for two years, when he and his father and brother were paying off the mortgage on their home, he averaged thirty-three days' work a month. "Every Sunday," he said, "I worked twenty-four hours at a stretch." There were but two "shifts" at the mines. One week he worked the day shift from seven in the morning to five in the evening, and the next week the night shift, from five in the evening till seven in the morning. Every Sunday during these two years he had worked both shifts. When I expressed surprise at the length of the night shift—fourteen hours—he replied that the men liked it better to have the day divided unequally, in case only two shifts were employed. "If we had two twelve-hour shifts," he said, "we would always have to go to bed as soon as we had our suppers, in order to get up in time to go to work; as it is now, every other week we can do something with our evenings." This man, however, felt very bitterly that three shifts of eight hours each should be established. He belongs to the group of caretakers who may be called out if the strike fever becomes strong, and whose calling out would lead to the flooding of many of the mines and the loss of vast amounts of property. No group of men in the mines care as much for the establishment of an eight-hour day as do these men, whose attitude is now of such critical importance.

Among the "miners"—strictly so called—there is no concern whatever for the eight-hour day. In Oliphant, for the first time, I came across men who actually worked the short hours which newspapers hostile to the union try to represent as typical. In the little mine where this fireman was employed most of the miners came out of the mines before noon, and it was the exception when the miner stayed beside his laborer for the whole ten hours. The mine boss, in fact, told me that two and a half hours represented the average time spent by the miners inside of this mine. This statement, however, was scouted by a Catholic priest whom I met shortly after. There were cases, said the priest, where the miner would blast as much coal in an hour as the laborer could load in a whole day, but such cases were few. As a rule, the miner had to work in the mine six or seven hours, and sometimes had to put in more than ten in order to make the chamber secure.

I had very few opportunities to talk with mine laborers. Apparently their ranks were chiefly recruited from the non-English-speaking races. Just one young Irishman whom I met spoke of himself as a mine laborer, but he was one of a group, and supported the position of the rest, that the mine laborer was not often put upon by the miner who employed him. It was evident that the miners constituted the aristocracy in the community and controlled public opinion—for, as Bentham says, wherever there is an aristocracy public opinion is the creature of that aristocracy. The miners confessed that when the Poles and Hungarians first came to this country they did make them do a lot of work, but now that many of the Poles and Huns were themselves miners, the rawest recruit soon learned to do no more than his share of work and to demand his full share of pay. Though I remained of the impression that the mine laborer had much the heavier end of the load to lift, I became convinced that a good mine laborer often earned more than a poor miner, and that the line between the two classes was not a very sharp one. The mine boss to whom I have referred told me that the miners averaged forty dollars a month, and the mine laborer twenty-six or twenty-seven dollars; and, from all I learned, this was a fair statement not only of relative but of actual earnings.

The yearly average net earnings for all mine workers, including the twenty thousand little boys who serve as slate-pickers, are approximately $325. These wages are lower than in any similar industry in the Northern States. Mr. Mitchell said that they were nearly one-third lower than

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the wages of the soft-coal miners in the West, and on turning to the census I find that even in 1890 the hard-coal miners were receiving twenty per cent. less than the soft-coal miners. Since that time the soft-coal miners have made much the greater gains. The hard-coal miners I talked with were all conscious of the higher wages paid to their fellow-craftsmen of the West, and I asked some of them why they did not go West to get the higher wages. Their reply was that the method of mining in the West was so different that they would be "greenhorns" when they got there. On this account the skilled miners would not go West, and the laborers would not go because in the Western mines no laborers were employed by miners, and they could not get positions as "partners."

When the various impressions which I had received had simmered down, the impression that remained was that, except in a few localities and among a few small classes of workmen, the present strike is chiefly a strike for an advance in wages. The workers never expected a twenty per cent. advance. If a five per cent. advance had been offered them, it would gladly have been accepted; but now that the strike is on, it may be continued indefinitely unless some substantial concession is granted. The strike fever has been gaining. Most of the miners with whom I talked wish President Mitchell to call out the caretakers and allow the mines to be flooded. President Mitchell, however, is strongly opposed to this step. Most of the miners with whom I talked also wish all the soft-coal miners called out in a sympathetic strike. When I asked them whether this would not be in violation of the soft-coal miners' agreement with the operators, they said that it would not be, since this agreement specified that if, during a strike in the hard-coal district, soft coal should be shipped into it, the soft-coal miners would have a right to go out in sympathy. Before leaving the coal fields, I called again upon Mr. Mitchell and asked him whether this was the case. He stated that it was not, though the Miners' Convention, prior to the making of the year's contract with the soft-coal operators, had authorized the executive committee to call out the miners in either district if the employers shipped coal into the other during a strike. The Western operators had had public notice of this action of the Convention, and had made no protests concerning it, when the year's contract was made; but, none the less, Mr. Mitchell did not believe that public sentiment would justify the soft-coal operatives in joining in a strike so long as the soft-coal operators lived up to their side of the written contract. The only fear the public need have upon this score is that the strike fever may spread and gather such intensity that Mr. Mitchell's wishes may count for nothing, and a sympathetic strike be ordered that will paralyze industry the country over.

If the miners and mine operators were alone concerned by the present struggle, each side might possibly be trusted to secure its own interests—though the ordeal of battle rarely secures justice for the weaker party. But neither side to the present struggle can be trusted to secure the interests of the outside public. The participants, if the strike lasts for three months, may not have their year's income seriously lessened, for the year's output of anthracite coal can be mined by less than eight months' steady work. For the present, therefore, the miners are merely postponing work which they can do later, and the companies are merely postponing sales which they can make later. In a singularly small degree do the participants in the struggle suffer now. But the public has already begun to suffer, and its sufferings are likely to increase. The anthracite roads hold the key to the situation. The miners are ready to accept arbitration. The responsibility, therefore, if arbitration is not granted, rests with the anthracite roads. The fact emphasized by President Straus, that these roads are chartered by the public and have public privileges, makes their responsibility the greater. The question that comes home is, Shall the chartered servants of the public be permitted to ignore their public obligations?

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A Decoration Day Ode

By Lila Curley Wilcox

My country! 'tis of thee I sing,
Thy glorious freedom dearly bought,
Bought by the noblest blood,
When on thy fields in thickest fight
The life-blood of the Blue and Gray
Ran like a mighty flood.

Proud in the flush of manhood's strength,
Each for the right to him revealed
Passed to eternity.
My native land, thou didst not know
Why flowed that rich and crimson tide!
My country, 'twas for thee!

Thou didst do well to drink deep in
Such sustenance as heroes' blood,
And, drinking, find new life
Pulsating in thy inmost parts.
Thy name unstained, a race reclaimed,
A nation done with strife.

Then blossom into fairest flowers,
Burst forth in all earth's loveliness,
In all her majesty;
Make redolent the air with balm,
Shower roses on this dust, and say,
"O hero, 'tis for thee!"

Perished with him a mother's hopes,
A wife's heart-longings, tender joys,
A child's protecting power.
If tears could make these blossoms fresh,
From eyes of anguished souls would fall
A thousand on each flower.

Then perish likewise civil strife,
And bury deeper than the grave
All cruel enmity.
My brother thou, our Father one;
Then low I place the sweetest flowers,
O kinsman, friend, for thee!

Why Booker Washington Has Succeeded in His Life Work

By Francis E. Leupp

"ONE thing I insist upon with all my pupils: they must never call themselves 'niggers.'" The speaker was a delicately bred white clergyman at the head of one of the leading schools for negro children in the South. He was addressing a gathering of educators interested in the improvement of the negro. A round of applause greeted his declaration.

"Southern white people," remarked another of the same class, "used to point at our University and say, 'There's where they spoil plowboys.' We plead guilty to the indictment. We *do* spoil plowboys—to make *men!*"

There was more applause, perhaps not quite so enthusiastic.

"If I wish to rest a heavy weight upon a table," said a clever Quakeress who had been thirty-five years in the work, "I look at all four legs to see whether they are sound. If I find one which is weak or badly joined to the body, I mend that before going a step further. So with the negro. Before loading him up above, it is our duty to strengthen him underneath."

This proposition was rather mildly received.

Across the room sat a man whose skin, hair, and features marked him a

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typical negro. Of only medium height, thick-set, broad-backed, with large wrists and powerful hands, he was evidently one who had been strengthened below before he was loaded atop. There was nothing to distinguish him from a hundred other negroes one might meet any day on an Alabama highway except his gray eyes, clear, steady, and intelligent, and his mouth, which, in spite of its African fullness, was well cut and spoke a resolute but kindly temper. This was Booker Taliaferro Washington, slave-boy, mule-driver, student, educator; a man who, starting life without even a surname of his own, adopted the best one known to history, and has covered it with new honors.

It was not hard for one who knew Mr. Washington and his work to guess where his sympathies lay in this discussion. I cannot say whether he ever forbade his pupils at Tuskegee to call themselves "niggers." Words count for so little with him as compared with acts and facts that, in his earnestness to make the young people worthy of respect, he may not have noticed what others were calling them or what they were calling themselves. Certainly he never did and never would spoil a plowboy to make a man; for his ideal negro is one with character enough to be a man while he treads the furrow, and whose distinction consists in his ability to throw his brain ahead of the plow while his body follows it.

In short, the secret of Washington's success lies in the fact that the black man is to him a black man, and not merely a white man colored black. He is a black man himself, and therefore in full sympathy with black men; but his thorough knowledge of them, so far from blinding him to their shortcomings, has sharpened his critical sense and made him a keener judge of them than any white man can be. In trying to reform the most serious weakness of the negro character he has three real obstacles to overcome: first, the negro's disinclination to grapple with his own faults; second, the indifference of the Southern whites, most of whom do not consider the negro capable of any permanent or general improvement; and, last, the well-meant but ignorant assumption, so common in the North, that there are no race distinctions except those which are artificial and conventional. These things retard, though they are not permitted to distract, his work. He is large enough, mentally and morally, to be able to study his own people objectively. He has no ambition to be white; he recognizes the folly of trying to turn any negro into a Caucasian, and deprecates every effort in that direction initiated by either race. His faith is firm that the negro has certain natural qualities—cheerfulness, endurance, devotion, tractability—which fit him for a place of his own in the great human mosaic, and need only a little friendly guidance to develop them. The instant you cease trying to draw these out and propose to make them over, you part company with Washington. Nay, if you propose to carry, or coddle, or pamper, or otherwise do more than extend a helping hand where absolutely needed, you will find him blocking the way.

Now, a negro whose vision is clear enough to take this view of his own race may pretty safely be trusted to judge the white race with corresponding fairness. It is not surprising, therefore, to discover that Washington, although regretting the length to which color prejudice is carried among the Southern whites, frankly faces the fact of its existence and the conditions which have led up to it. He frowns upon the sort of agitation which stirs the negro to waste his strength in rebellion against the inevitable. He knows that no legislation or other compulsion from without can overcome in one generation, or two, a sentiment with a pedigree of four centuries. The Southern white man will change his views of the negro only when you can touch his sense of justice by showing him that the negro himself has changed in condition and habit. The one effective antidote for prejudice is conviction, and conviction often takes a long time to brew.

Right here Washington takes advantage of his knowledge of his race to give it wholesome counsel. "Patience! patience! patience!" he urges upon all within reach of his influence. "If there is one good element which stands out more strongly than another in the fabric of the negro character, it is patience. Nothing you can say or do will change the divine plan that must work itself out in the fullness

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of time. You have done your utmost when you have helped to clear a path for it." What can the negro do toward clearing the path? "Work; save; buy land; pay taxes; support your schools generously, and your churches judiciously; be clean in body, in heart, in surroundings; make your home pleasant, so that your children will love it better than the streets and the lounging-places; stand always ready to help weakness and punish vice among your own race; live at peace with your white neighbors, bearing and forbearing; take an active interest in every good cause in the community where you live, no matter whether it be a white man's or a black man's enterprise; for anything you get out of the community, pay twice as much back if you can. When you have done this, leave the rest to a power higher than yours."

I make no pretense, of course, of quoting Washington's words; I have simply tried to condense into a few maxims the philosophy of a life and work which would take many volumes to treat with well-merited detail. My aim has been to show that the negro has found in Washington a new teacher with a point of view never taken by a man of like prominence before. It must not be forgotten that such a policy called for the highest quality of courage both in authorship and administration. However the white race might regard it, it was foredoomed to failure unless it had the support of the negroes; and ever since emancipation the negroes had been bombarded with advice to assert their political strength as a mass, regardless of their civic worth as individuals. When, therefore, this strange doctrine was preached to them, in which "recognition" was left to wait upon good citizenship, they might have been expected to revolt. Many of them did. But the refractory spirit soon found that it had nothing to work upon; it had been forestalled by Washington's clever methods of procedure. How?

The wise man who wishes to stir all the waters of a pool throws a stone into the middle of it and lets the concentric billows follow one another to the shore; the fool who seeks to counteract this effect may run around the brink of the pool and sweep the waters back with a broom, but he has to spend one hundred times the energy to produce one-tenth the result. Booker Washington had started his little school in the heart of the black belt of Alabama, a State which was itself the very core and center of the old slave-holding oligarchy and the site of the first capital of the Southern Confederacy. Not content with teaching self-support to such negro children as he could gather around him, he had made his school the nucleus of a wonderful movement among the black farmers in all the country roundabout. So dominant was his personality that no man who came into direct contact with him could help hearkening to him; and, through that strange freemasonry which we find among the colored races in all parts of the world, the radius of his influence extended further and further north, east, and west, till from the Carolina Sea Islands to the upper waters of the Rio Grande, and from the Ohio River to the Gulf, there was scarcely a negro who did not know who Booker Washington was and what he was trying to do for their common race. And that is why all the political agitators in the South have failed in their attempt to break the force of this one man's common sense hurled boldly into the middle of the race controversy.

I have alluded to the fact that Washington discourages aid for the negro past a certain point. Here, again, he has to draw heavily upon his reserve of moral courage. No matter how benevolent of purpose, there are forms of help which must be declined, though at the risk of hurting the feelings of some good man or woman. A few years ago a group of Northern tourists, who had visited Tuskegee and learned that most of the negro farmers in the neighborhood were struggling under a greater or less load of debt, raised a fund for Washington to use in lifting this burden. He answered that, appreciative as he was of the motive which inspired the gift, he would not for the world touch a dollar of the money for the purpose suggested. The only hope of the adult negro, he explained, was to get out of the atmosphere of pauperism or childish dependence and learn the lesson of self-support. Every free gift like this tended merely to throw the poor fellow back a way. The only money which would do him good was that which he

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earned by his own labor and saved by self-denial.

This general principle Washington applies with iron-like rigor everywhere. It is the aim of the Tuskegee school never to turn away an applicant at its doors, no matter how poor and friendless, if there is a shed to shelter him in and a crust left in the larder. But every pupil must pay his way. The money he has not in pocket must be earned by the labor of his hands in the brick-yard, or on the farm, or somewhere about the institution. A boy of uncommon natural talent came to the school once without a penny, and was set at a trade which enabled him to earn his board, lodging, and tuition. Through some accident he fell a little behind, and when he left Tuskegee he was owing the institution about fifteen dollars. His ambition was to become a minister, and he applied for admission to a theological seminary. Washington had already reminded him that he would be expected to repay the amount of his indebtedness, but he had waved the matter rather airily aside with the remark that he would send the money by and by. A while later came a letter from the faculty of the seminary saying that the young man had entered it as a candidate for the ministry, and inquiring what his moral character was. Washington answered, with the utmost plainness of speech, that, although the lad had talent and was not known to be addicted to any bad habits, he had quitted Tuskegee fifteen dollars in debt, and urged that the seminary authorities insist upon his redeeming the old obligation before undertaking any new ones. As nothing came of this, Washington wrote again after a little, repeating his statement of facts, and saying that, in his opinion, an unpaid debt was a poor equipment for a man who was going to preach honesty, self-sacrifice, and responsibility to others. The seminary management, who had been disposed, in view of the student's obvious ability, to deal rather lightly with his one shortcoming, could not resist this argument, and dismissed him till he could come back and present a receipt in full. He went to work at his trade like a man, and in due course sent to Tuskegee the money to pay his debt. To-day he is president of an important institution for educating colored youth, and no more enthusiastic supporter of Washington can be found between the two oceans.

These are merely illustrative cases; the multitude of which they stand as types is too numerous for recital here. At every turn are encountered philanthropists who wish to do something for the negro which proves their ignorance of his inbred weaknesses. To these, however, Washington is keenly alive, and he allows no consideration of temporary expediency to move him from the path of duty, however harsh it may sometimes seem. It is common in the South to hear ex-slaveholders say: "We are the best friends the negro ever had, after all. Though we no longer have any property interest in him, we feed him when he is hungry, we wink at his pilferings, we pay his fines when he is thrown into jail, we give him a dollar when he is in need. He gets no such treatment in the North, although the North prides itself on having set him free." Every one will admit their specific statements of fact, but no thoughtful observer can assent to their broad conclusion. If it is true kindness to the negro to treat him as a beggar, keeping him from starvation or the workhouse by a gift bestowed in the same spirit in which one tosses a bone to a dog or feeds a horse with sugar, then the great mass of the white people of the South are surely his best friends; for no one who knows them will deny their whole-hearted generosity of spirit and their desire to do right as they see it. But the ideal which Washington keeps ever in view is the redemption of his people from the thrall of this very kindness. They must be educated not to expect to be lifted out of every pitfall into which they pitch through their own folly; to accept aid only after every resource of self-help has been exhausted; and then to be in a position to repay, cent. per cent., the favors extended to them. They must cultivate character and amass means till, instead of being the mere dregs of the population in the South, they come to be recognized by their white neighbors as a constituent element of real value, adding to the wealth and increasing the industrial activity of the whole section.

Let not the reader assume, from anything I have written here, that Washington is indifferent to outside aid in carrying on his Institute at Tuskegee. On the con-

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trary, he depends on it. The school is not in receipt of a regular income large enough, by at least two-thirds, for its support. For about $68,000 of the $100,000 it needs every year it must look to the voluntary contributions of friends, mostly white friends in the North. Washington simply insists upon using this money in a sensible way, instead of wasting it as one who pours water into a sieve. There are numberless institutions in the South for educating the negro supported by private benevolence. The head of one of these, speaking the other day with great pride of the way it dispenses the "higher education," was asked: "What do your graduates do when they get out into the world?"

"A few," he answered, "study medicine; more, perhaps, theology; a good many become school-teachers."

"And the rest?"

"Well, they do whatever they can. At present, you know, there do not seem to be many openings for colored lawyers, or lecturers, or bankers."

Quite true. Yet "at present" this school goes on fitting its pupils to take up the law, or lecturing, or some other of the polite occupations which are already overcrowded by the white race, and in which only a negro with miraculous gifts will stand a ghost of a chance for many years to come, in the United States, at any rate. And every dollar that goes to support such an institution is a dollar diverted from one like Washington's, where the training of the hands goes along with the training of the wits, with a view to making its graduates the best blacksmiths, the best bricklayers, the best carpenters, the best farmers, in the South, prepared to conquer local prejudice noiselessly through the conquest of the labor market.

The current portraits of Washington are good as far as they go; but what no portrait can reproduce is the never-ceasing play of expression across his face. The best time to study both his physiognomy and his methods is when one of his farmers' conferences is in progress. These are real conferences, conducted by the negro farmers who believe that their own improvement is promoted by a free exchange of views. Washington's only share in them is a guidance so deft and subtle that the very persons affected are not conscious of it. Knowing the tendency of the ignorant blacks to redundant elocution and vagrant logic under the excitement of a responsive audience, he keeps his finger, figuratively speaking, always on the oratorical key. At one moment he is all attention to a speaker's words; the next, he is making a sidewise study of their effect upon the other listeners. Nothing escapes his quick, shrewd, penetrating eyes. They kindle suddenly, and his mouth relaxes for an instant into a smile, when one of the delegates evolves some bit of homely philosophy in the broad dialect of the cornfield, only to soften and grow serious at a pathetic turn, or to traverse the field of vision nervously when—very rarely—some one sounds a note of false sentiment. Sometimes the eyes turn accusers.

"How many of you have yielded this year to the force of habit and mortgaged your crops?" he asks, suddenly, his glance sweeping the multitude of farmers gathered at a conference. "No, you needn't rise. I can answer my own question, as to each one of you, by looking at him.

"How many of you spend your Saturdays at the store, and buy candy and peanuts and watermelons with money that ought to go for shoes for the children or glass for the school windows? Oh, those of you who do these foolish things needn't try to cover it up—I can read it in your faces." And they feel sure that he can.

A negro trait at which Washington aims some of his most telling blows is the tendency to quick promise and slow action. "What sort of a year have you had?" he asks a farmer from the backwoods.

"A pooty good yea', bless de Lawd!" is the answer. "Ah do think, Mist'h Wash'nt'n, ah's on d' up-track now, sho' 'nuff."

"Saved any money?"

"Yass'h, yass'h."

"How much?"

"Waal, Mist'h Wash'n't'n, to tell d' awnes' truf, ah ain't saved any yit, but ah'm gwine to save a right smart nex' yea'."

"There you go again," says Washington, gently, but in a deprecatory tone. "It is the old story; you haven't done what you set out to do, but you are 'just going to.' The colored race will never

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get anywhere till it stops 'just going,' and goes!"

So persistently has he hammered this idea home that the negro who is "just going" to do something almost always begins to grin sheepishly before he brings out the confession.

"Ah wuz so po'," says one speaker, describing his early struggles, "dat ah lived on bread an' water. Ah useter cook fodder peas fo' mah dinn'h, an' 'cos ah couldn't 'fo'd t' buy meat, ah put a leetle salt wid 'em. Mah neighbors useter laff at sech meals, but dey wuz better'n nuffin."

"Say that again, Mr. Burroughs," Washington interrupts. "Do you all hear it? Mr. Burroughs was not ashamed to live on bread and water and fodder peas when he was poor, rather than beg a living from somebody else. This is the sort of soil in which self-respect grows."

"Ah started mah farmin' wid one ox, an' he wa'n't a very big one, neither," says another speaker. "But ah wo'ked 'im hard, an' saved mah money till bah-m-by ah had 'nuff t' buy a mule."

"Wait a minute, please," Washington breaks in. "I want everybody to make a note of that. Here is a man who, having to start at the bottom, began with one small ox, because he could afford that, and was unwilling to run into debt for more stock. He owns his home now. Many a man who started with three or four mules owns nothing to-day, and is living on wages—or charity. The one-ox idea is a good thing for all of you to carry away in your minds. Go on, Mr. Ballard."

A speaker intoxicated with applause and laughter, childlike, wanders away from the subject in hand. As he pauses for breath, Washington's voice is heard:

"Thank you very much, Mr. Adams. As you were saying a moment ago, you rented twenty acres—"

And, without realizing what has happened, the wanderer is rounded up and brought back to the point where he left the plain highway of thought.

Or perhaps one has talked himself out, and shows a disposition to repeat. Then it is:

"That is very good, Mr. Johnson; we are much obliged. Now we should be glad to hear from Mr. Robinson, of Talladega County. Is Mr. Robinson here?"

And so on. Only once in a while is Mr. Washington put to rout by a debater. At one conference he asked a member who had been describing general conditions in a certain negro community, "How are the morals of the people where you live? Are they improving, or the reverse?"

"Well," was the answer, "dey's jes' 'bout d' same now as dey wuz when I repo'ted on 'em befo'."

"Oh, no," protested Washington, "that can't be; nothing in the world stands still—it is always either improving or going backward."

"Ah dunno 'bout dat, Mist'h Wash'n't'n. A man kin have a t'ousan' dollahs in de bank, can't he?"

"Yes; what of it?"

"Ef he nebber draws on it, no' puts no mo' in, de t'ousan' dollahs is dar yit, ain't it? An' it looks t' me lek it wa'n't goin' fo'w'ds no' backw'ds, but jes' stan'in' still."

Nobody laughed more heartily at the retort than Washington himself. It rejoices him to find a negro using his wits, whether the logic evolved is perfect or not.

Mr. Washington does not always respond orally to any suggestion which displeases him, or rebuke in words an ill-advised outburst. He knows that there are other ways of putting out a fire besides pouring water on it. His views of the lazy, shiftless, immoral humbugs who have so long cursed the colored race in some country districts of the South in the guise of preachers of religion are well known. He is continually urging the negro farmers to engage for their ministers men who work during the week for their own support, and who set an example of cleanly life, industry, and thrift which will go further than all their exhortations toward making their people better. One such minister as that was present at a recent conference, and described to his fellow-delegates how he plowed and hoed for six days in the week and on Sunday preached to four congregations. A white enthusiast who was sitting by, and who probably knew no more of the Southern negro than could be learned from an illustrated geography, called out:

"You say you are pretty tired when Sunday comes. Don't you think you

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could preach with more spirit if you didn't plow all the week?"

"Ah 'spec' dat may be so," answered the minister.

"Well, then," cried the spectator, with the air of a scientific discoverer, "why don't you quit plowing, and preach?"

I glanced toward Washington. He seemed unmoved, but for a slight twitching at the corners of his mouth. Before, however, the hum of voices aroused in the hall by the question had died away, he was on his feet, quietly thanking the speaker and bowing him off; and in connection with the next two speakers he took especial pains to bring out the distinction between the worthless and the worthy class of preachers, repeating his advice to patronize those who teach by example the virtue of labor. The silly interruption was absolutely ignored; but the way in which, with all courtesy and calmness of manner, he contrived to wipe out the last vestige of an impression it might have made on the minds of the ignorant crowd, was artistic.

On another occasion, when some foolish talker had tried to stir up the negroes and incite them to a course quite opposite to what he had himself advised, Washington brought into the discussion, apparently by the most natural channel, the question of beekeeping. He made some general comments on the profitableness of a honey crop, which goes on growing while its owner sleeps, concluding with the remark:

"And the chief reason why bees succeed so well is that, when they know what is expected of them, they don't let any one interfere with their work."

I do not know a man who, when he feels strongly, can utter a single comment with finer effect than the subject of this sketch. An old negro named Rufus Herron, deeply impressed with Washington's teachings about education and the attitude the colored race should take toward the white, found himself two years ago with a surplus of ten dollars in cash after paying all debts and expenses. He had never had any schooling himself, but fully realized its value; so he placed the money in Washington's hands with the request that it be used to defray a part of the cost of some colored child's education. The next year he found himself again ten dollars to the good; and this money he carried promptly to the teacher of a school for poor white children, and asked him to spend it on one of them. These facts reached Washington's ears, and the next time Herron came to Tuskegee he was invited to sit on the platform during the evening chapel service of the school. After the regular exercises Washington told Herron's story to the pupils in a few simple sentences. At its close he paused, and for a moment absolute silence reigned through the hall. Then slowly, in a low voice, but with an inflection which sent a thrill through every listener, he condensed a whole sermon into eight short words:

"It takes a big man to do that!"

Speaking of chapel exercises at Tuskegee, I am reminded of another notable policy pursued there. Washington aims never to let a day go by without having the children sing one of the old plantation songs which have come down from the era preceding the Civil War. Pitiful as it seems, these constitute the one surviving tradition of their race. Most of the white philanthropists with whom I have discussed the subject have urged that the negro be educated as far as possible out of all touch with the associations of his bondage. To Washington's notion this would be as serious a mistake as to obliterate from the white child's music-book all the songs surcharged with unwritten history. Far from discountenancing, or even turning an indifferent face toward, the quaint hymns of their ancestors, the pupils at Tuskegee are encouraged to bring in any they discover on their travels, and the music-teacher of the institution reduces these, to the extent that our conventional notation will permit, to permanent written form. In order that even the characteristic quavers of plantation singing shall be preserved, certain pupils who have mastered them are often called upon to give the solo parts, the school joining in the harmonic refrain.

"Oh, give me that old religion,
It's good enough for me,"

is a deserved favorite; but it is certainly equaled if not excelled in popularity by a metrical version of the story of "Little David and his Harp." And although the young people of the new generation, in ordinary speech, give its full value to the diphthong "th," the plantation songs are sung here with the unctuous "dis" and "dat" of the slave-quarters dialect. One

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day philologists will rise up and thank Booker Washington for his intelligent efforts to preserve the negro folk-music.

Nevertheless, his interest in this subject is not scientific only, or even mostly. It has a moral phase quite as important as any other. No people were ever raised to a higher plane of excellence by being taught to despise their lowly beginnings; nor were any ever made better as individuals by being weaned away from their domestic ties. With the negroes especially, whose worst handicap is often their vanity, such tendencies need to be kept always in check. It is a part of Booker Washington's creed that the educated negro child who is not ashamed of his poor old parents, but loves them for having toiled and saved and skimped in order to pay for his schooling, and who is all the tenderer with them for their ignorance, has one quality which will carry him a long way on his road to happiness and good citizenship. The plantation hymns are the music of his home; they are the delight of the little meeting where his father and mother worship. They are, for his race, a link between the practical present and a past which, in spite of many painful memories and a vast legacy of vexatious problems, had much picturesque sweetness in it.

Do the negroes believe in Washington? Most of them, implicitly.

Simple and sympathetic as is his manner, they regard him as a prophet, philosopher, counselor, of the first rank. They approach him in a spirit of reverence which suffers nothing from the fact that he has cultivated their intimate friendship.

"Ah's traveled forty-five miles t' git yere, jes' t' set mah ol' eyes on Mist'h Book'r T. Wash'n't'n. Hit meks me feel good jes' t' look at him!" is the enthusiastic declaration of a black visitor from a distance.

"We's done got t' 'sputin', up dah wheah ah live, 'bout wedder we's oughter pay our preacher in truck; an' dey sont me down to talk t' Mist'h Wash'n't'n 'bout it," explains another.

"Ah grieved an' grieved ober dat gran'fa'r clause in de new const'ush'n, an' bah-m-by ah writ a lett'h t' Mist'h Wash'n't'n on de subjec', an' when his lett'h cum back hit wuz jes' 's if ah'd rolled mah pack of trouble off'n mah own shoulders onto de Lawd, an' ah don' grieve no mo'," remarks a third.

It is a favorite fancy of admirers of Booker Washington to call him the Negro Moses; but the simile fails at certain points. Moses led his people out of the region where they had been bondmen, and to the edge of the promised land; Washington tells his people that they are in the promised land already, and that it is theirs to make it a land of wheat and barley and vines, of oil and honey. Moses was a lawgiver; Washington puts forth no laws, but merely expounds the true meaning of laws and conditions already familiar. Moses was dictatorial in his manner, and sometimes a man of wrath; Washington governs more by suggestion than by precept, and, though firm as a rock when a principle is at stake, has his temper under masterly control, and wins rather than compels obedience.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Armageddon. By Valentine Brown. Published by the Author, Portland, Oregon. 5×7 in. 151 pages.

Best of Balzac (The). Edited by Alexander Jessup. L. C. Page & Co., Boston. 4½×7 in. 313 pages. $1.25.

This is the initial volume of a series in which it is proposed to give the "best" of the writings of famous authors, and the editor considers that the best really is the portion of the writings which may be commended to the beginner. We are by no means sure that this is a correct judgment. The selections from Balzac are well made from the point of view chosen, but, after all, they give a meager and unsatisfactory representation of the great writer's varied talent.

Chapters in the History of the Arts and Crafts Movements. By Oscar Lovell Triggs, Ph.D. Illustrated. The Bohemia Guild of the Industrial Art League, Chicago. 6¼×10 in. 198 pages.

The reader is at first sight attracted to the

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artistic and original form in which this book has been put. On closer examination the engaging qualities of the essays themselves are found to be as great as those of the physical book. Dr. Triggs follows historically the development of the Arts and Crafts movement (or, as he defines it, the association of art and labor) through the last forty years. He takes as the approximate initial date of the movement the year 1860, when Morris built his famous Red House on the outskirts of London, and by designing and executing the decorations and furniture of his own home gave a splendid example of the application of art to daily life. The author considers briefly the rather remote relationship of Carlyle's teachings as a prophecy of the movement; writes of Ruskin's contribution in the impetus he gave to others, and, in the third place (and naturally with greater zest and elaboration), of the theories and teachings of William Morris. Other chapters relate to the reconstructed workshop, the ideal workshop and industrial conditions. The very appropriate illustrations consist of reproductions of portrait bas-reliefs of Carlyle, Ruskin, and Morris, designed by Julia M. Bracken for the Bohemia Guild of the Industrial Art League. These bas-reliefs are not only pleasing in themselves, but show in an encouraging way what instruction in plastic art may result in calling forth.

Comprehensive Guide-Book to Natural, Hygienic, and Humane Diet. By Sydney H. Beard. Thomas Y. Crowell & Co., New York. 5×7½ in. 167 pages. $1.

Confessions of a Matchmaking Mother (The). By Lillias Campbell Davidson. J. F. Taylor & Co., New York. 5×7¾ in. 254 pages. $1.50.

Confounding of Camelia (The), and The Dull Miss Archinard. By Anne Douglas Sedgwick. The Century Co., New York. $1.50 each.

These two novels were published two years ago, and are now brought out in a new edition because of the wide interest aroused by Miss Sedgwick's strong story called "The Rescue." Of the last-named book we spoke last week in commenting on the more important novels of the spring season. Both the stories now before us show the same fine quality and the same delicacy of treatment to be found in "The Rescue." Both also have original situations, although neither can claim in this respect to be quite equal with "The Rescue." The three books together certainly show that Miss Sedgwick is a force to be counted within the finer and higher class of fiction.

Court Life under the Plantagenets (Reign of Henry the Second). By Hubert Hall, F.S.A. Illustrated. E. P. Dutton & Co., New York. 6×9 in. 271 pages. $2.50, net.

When the reader notes that the author in his preface refers to this work as the result of many "happy leisure hours spent among the exchequer records," he is inclined to impute dry-as-dust archæological tastes to the writer of the book. In point of fact, however, it must be admitted that Mr. Hall has been surprisingly successful in extracting material of a picturesque character from the dry records. He has reconstructed the details of domestic life in the days of Henry II. with quite extraordinary minuteness and some humor, and when we read of the way in which the people at that time dressed, amused themselves, ate, cooked, kept house, behaved themselves in public, at the markets, in the schools, churches, colleges, and law-courts, we must admit that such a reconstruction has a decidedly human interest. The book has some curious drawings from ancient sources, and contains also several colored plates of unique historical interest.

Deer Family (The). By Theodore Roosevelt, T. S. van Dyke, D. G. Elliott, and A. J. Stone. Illustrated. The Macmillan Co., New York. 5½×8 in. 334 pages. $2.

This book, written as regards Mr. Roosevelt's part just before his accession to the Presidency, will be welcome to naturalist and sportsman alike. It not only records hunting adventures and personal observation of the habits of the animals written about (the mule-deer, the white-tail deer, the pronghorn antelope, and the elk are treated by Mr. Roosevelt, while the other writers tell of the moose, the caribou, and the Pacific coast varieties of deer and elk), but also discusses questions of species, nomenclature, and habitat; talks of the hunter's equipment and preparations for camping and taking the trail; condemns wanton destruction of game; and urges National action for preserving game in large tracts of wilderness useless for other purposes. Mr. Roosevelt make a plea for hunting as a sport, and finds in it "solid advantages from the standpoint of national character" as a corrective of "the tendency to softening of the fiber." He adds: "It is an excellent thing for any man to be a good horseman and a good marksman, to be able to live in the open, and to feel a self-reliant readiness in any crisis." There are many pictures.

Dramatic and Early Poems. By Matthew Arnold. (The Temple Classics.) The Macmillan Co., New York. 4×6 in. 274 pages. 50c.

Elementary Physiology and Hygiene. By Buel P. Colton, A.M. D. C. Heath & Co., Boston. 5×7½ in. 317 pages.

Encyclopædia Biblica. Edited by Rev. T. K. Cheyne, M.A., D.D., and J. Sutherland Black, M.A., LL.D. Vol. III. L to P. The Macmillan Co., New York. 7½×10½ in. $5.

It is rather surprising to find in a work of this substantial character anything so highly speculative as the article upon "Paul" contributed by Professor van Manen, of Leyden. According to this, none of the epistles attributed to Paul was written by him, not even the four which have generally been conceded to be indisputably his—Romans, 1 and 2 Corinthians, and Galatians. The real Paul, we are told, did not emancipate himself from Judaism more than his fellow-disciples. The great spiritual movement to which tradition has attached the name of Paul, the emancipation of Christianity from the bonds of Judaism, and its proclamation as the religion of the Spirit, was the work of a later generation. The greater epistles of Paul are treatises to promote this movement, written by unknown authors in a tone of authority, as from such men as Paul and his most noted associates. This extraordinary speculation seems discredited, first, by its contradiction to the general fact that in every great religious movement

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the purely spiritual influences grow feebler with growing distance from their spring. Next, the subjective factor of the theory is inordinately large. *E.g.*, Paul writing to the church at Rome, which till then he had not visited, could not have taken "so exalted a tone," while writing so apologetically to his own converts at Corinth and in Galatia. Then the contents of the epistle betoken a higher development of Christian life and thought than Paul could have reached "within a few years [more than twenty] of the crucifixion." Added to this is the always dubious argument from silence: "We never come upon any trace in tradition of the impression which the supposed letters of Paul must have made." Such theories seem to us to deserve no place in an encyclopædia before they have fairly stood test in general discussion. Professor Cheyne contributes some valuable articles to this volume, and so does our countryman, Professor Moore, of Andover. "Moses" is regarded by Dr. Cheyne as probably "a clan of fearless warriors" that led the Exodus, the tradition of which, in its present form, "is, indeed, extremely inconsistent." But let us remember, says he, "that God is not banished from the history of Israel, even if the Exodus was attended by no physical signs and wonders, no slaughter of the Egyptian firstborn, no drowning of a hostile King in the Red Sea."

Fashions in Literature and Other Literary and Social Essays and Addresses. By Charles Dudley Warner. Dodd, Mead & Co., New York. 5×7¾ in. 330 pages. $1.20, net. (Postage, 13c.)

Reserved for later notice.

Four American Explorers: Captain Meriwether Lewis, Captain William Clark, General John C. Frémont, Dr. Elisha K. Kane. (Illustrated.) By Nellie F. Kingsley. The Werner School Book Co., New York. 5×7½ in. 271 pages. 50c.

Fulfilment (The); or, A Church at Work. By the Rev. John Gaylord Davenport, D.D. E. P. Dutton & Co., New York. 5×7½ in. 33 pages. 40c., net.

Gate of the Kiss (The): A Romance in the Days of Hezekiah King of Judah. By John W. Harding. Illustrated. Lothrop Publishing Co., Boston. 5×7½ in. 404 pages. $1.50.

This romance of the eighth century B.C. is a tale of love and treachery, of hate and death. The scenes change from Jerusalem to Babylon, and to Nineveh, where Sennacherib is lord. A kiss, in which a globule of poison releases from death by torture the two who are bound together by an unrequited love, gives its name to the gate of Nineveh on which their heads are impaled lip to lip. The story is written with a free hand, not always observant of historical fact, and is strongly colored with Semitic passion. The plot is well drawn, and the actors in the tragedy well sustain their parts.

God of Things (The). By Florence Brooks Whitehouse. Little, Brown & Co., Boston. 5×8 in.

Hardwicke. By Henry Edward Rood. Harper & Bros., New York. 5×7½ in. 312 pages. $1.50.

History of English Literature, 600-1900 (A). By E. Engel. Translated from the German. Revised by Hamley Bent, M.A. E. P. Dutton & Co., New York. 5¾×9 in. 491 pages. $3, net.

Reserved for later notice.

History of English Literature (A). By William Vaughn Moody and Robert Morss Lovett. Charles Scribner's Sons, New York. 5×8 in. 433 pages. $1.25, net.

Reserved for later notice.

History of Greece to the Death of Alexander the Great (A). By J. B. Bury, M.A. With Maps and Plans. In 2 vols. The Macmillan Co., New York. 5¾×9 in. $8.

This work has appeared in a school edition, and at that time The Outlook spoke with warm commendation of its plan, style, and method. We now have Professor Bury's history presented in a much more worthy dress, one eminently suited for a library edition. It consists of two large and finely printed volumes, and is illustrated with maps and plans. In the present form the work should receive the ample recognition which its scholarship, painstaking detail, and forcible literary presentation merit. We hope to speak of this book at greater length hereafter.

History of the World (The): A Survey of Man's Record. Edited by Dr. H. F. Helmolt. In 8 vols. Vol. IV. The Mediterranean Countries. With Plates and Maps. Dodd, Mead & Co., New York. 7½×11 in. 591 pages.

Reserved for later notice.

Introduction to the Scientific Study of English Poetry (An). By Mark H. Liddell. Doubleday, Page & Co., New York. 5×7½ in. 312 pages. $1.25.

Reserved for later notice.

Jackanapes and the Brownies. By Juliana Horatia Ewing. (The Riverside Literary Series.) Houghton, Mifflin & Co., Boston. 4¼×7 in. 90 pages.

Lady Poverty (The): A XIII. Century Allegory. Translated and Edited by Montgomery Carmichael. Tennant & Ward, New York. 4½×6¼ in. 209 pages. $1.75, net.

Last of the Quills (The): A Story of Welsh Life. By David Pugh Griffiths. The Modern Press, Binghamton, New York. 5¼×8 in. 423 pages.

Although cast in the form of a story, this is in effect rather a study of daily life and happenings among a group of people in a rural Welsh community. It reads less like a story than a sort of communal biography. Lacking in art of construction, it is on the author's part a sympathetic study of his own people; it is in tone deeply earnest, tinged with religious enthusiasm and the idealized outlook of a poetic race.

Libraries of Greater New York. By the New York Library Club. Gustav E. Stechert, 9 East Sixteenth St., New York. 5×8 in. 185 pages. 75c., net.

Margaret Bowlby. By Edgar L. Vincent. The Lothrop Publishing Co., Boston. 5×7¼ in. 435 pages. $1.50.

Meditations of an Autograph Collector. By Adrian H. Joline. Illustrated. Harper & Bros., New York. 5¾×9 in. 316 pages. $3, net.

Reserved for later notice.

Mr. Whitman: A Story of the Brigands. By Elisabeth Pullen. The Lothrop Publishing Co., Boston. 5×7¾ in. 352 pages. $1.50.

An American business man falls among Italian brigands, gains their confidence, and reorganizes brigandage on Wall Street principles. The situations in this fantastic tale are amusing, and the author evidently has close knowl-

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edge of Calabrian peasant llfe. About treated a somewhat similar idea in his "King of the Mountains" with far greater humor.

Mighty Means of Usefulness (A). By the Rev. James G. K. McClure. The Fleming H. Revell Co., New York. 5×7¾ in. 127 pages. 50c., net.

The author assumes the efficacy of intercessory prayer as a Biblical truth. He argues for its more frequent employment, exhorts to its exercise, and adduces some confirmatory incidents.

Music in the History of the Western Church. By Edward Dickinson. Charles Scribner's Sons, New York. 5½×8¼ in. 426 pages. $2.50, net.

To the statement that "we cannot comprehend works and schools of art unless we know their causes and environment," the author of this excellent history might have added, "and unless we know their relation to human life." To his evidently wide knowledge of the causes of church music in its many stages, and acquaintance with its historical environment, Professor Dickinson brings a broad and intelligent human sympathy. He shows critical fairness alike in his treatment of the Roman Catholic Mass and the rise of Lutheran hymnody, of Anglican church music and Puritan psalmody in England and America. Some of the most sympathetic descriptions in the book deal with schools of music with which the author by no means agrees. Throughout he is interpretative. Beginning with the primitive music of the ancients, he traces the development of religious music through the liturgy of the early Church, the Catholic ritual chant, mediæval chorus music, the modern musical mass, the various forms of Protestant church music, to the problems of church music in America. The treatment is free from unnecessary technicalities. This book furnishes just the sort of information every clergyman ought to have. At the same time it is full of suggestion to the specialist. A course of study, following some such line as is here marked out, ought to be given in every theological seminary. The book is supplied with a good index and bibliographical appendix.

New Century Bible (The): Corinthians I. and II. Edited by Professor J. Massie, M.A., D D. **Hebrews.** Edited by Professor A. S. Peake, M.A. General Editor, Professor Walter F. Adeney. Oxford University Press (American Branch), New York. 4½×6½ in.

Referring to the notice given of this series, January 18, attention may be called again to its serviceableness as a popular commentary, to which the Introduction and Notes in each of these volumes bear fresh witness.

Our Attitude Towards English Roman Catholics and the Papal Court. By Arthur Galton. E. P. Dutton & Co., New York. 5×7½ in. 156 pages. $1, net.

Principles of Sanitary Science and the Public Health. By William T. Sedgwick, Ph.D. The Macmillan Co., New York. 5¾×9 in. 368 pages. $3.

This is a notably thorough treatment of an immensely important topic. The author is Professor of Biology and lecturer on sanitary science in the Massachusetts Institute of Technology. We shall endeavor to examine the work with some care hereafter.

Reasonableness of Faith (The), and Other Addresses. By W. S. Rainsford, D.D. Doubleday, Page & Co., New York. 5×8 in. 309 pages. $1.25.

There are three types of writing that are spiritually helpful. Under the first type are included those messages that are like sedatives—they allay anxiety, they reassure; under the second are included those messages that are like stimulants—they arouse conscience, they encourage; under the third type are those messages that are like wholesome food—they reinforce conduct, they nourish. These sermons of Dr. Rainsford's are eminently of this third type. They apply the faith of the Christian to the practical exigencies of life. In this volume reassurance and encouragement are both offered, but as incidental to strength of character. The spirit of devotion here presented is not that of one who is merely contemplative or of one who is merely jubilant, but rather of one who lays hold of a higher power that he may use it in hearty service of men. The style is characteristic—simple, direct, vigorous.

Rise and Development of Christian Architecture. By Joseph Cullen Ayer, Jr., Ph.D. Illustrated. The Young Churchman Co., Milwaukee. 9½×14 in. 64 pages. $1.50, net. (Postage, 20c.)

This large-paged volume comprises certain studies of the architecture of the great churches of the world, originally published in the columns of our excellent contemporary "The Living Church." The introduction, as well as the special articles on the several churches, are written by Dr. Ayer, whose ability as a writer and scholar is well known. The pictures, on the whole, are well printed, although a little better grade of paper would have brought out the half-tones more effectively.

Rise of Religious Liberty in America (The). By Sanford H. Cobb. The Macmillan Co., New York. 5¾×9 in. 541 pages. $4, net.

The peculiar contribution made by the United States to political science is here described in its genesis and historical development by an orderly and systematic narrative of the events contributing to its evolution. Other writers have given fragments of it, large and small, from time to time, but here for the first time it is presented entire. The importance of such a work is obvious: its meritorious execution is conspicuous in a work henceforth indispensable to any careful student of the subject. An immense amount of material gathered from the wide field presented by the thirteen colonies has been digested into a well-arranged and comprehensive narrative of the various conditions and events through which the peculiarly American idea of the severance and mutual independence of Church and State advanced, through varying fortunes and on independent lines, to its full and final recognition in the National Constitution. The judicial temper of the work is exemplified in a treatment of the typical case of Roger Williams that is fairly free from the one-sidedness usually exhibited. The current tradition that "the colony of Penn was the chosen home of religious liberty" is shown to be quite at variance with the facts. In 1705 "the Quakers went back on their record" at the royal command, and, by their strange legalizing

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of religious tests, religious liberty in Pennsylvania was lost till 1776. Among the colonial establishments the palm is awarded to that of Puritan Connecticut as "by far the best." Not needlessly is the frequently stated and popularly forgotten fact here repeated, that her famous "Blue Laws" were the satirical fiction, in 1681, of Samuel Peters. But it may be doubted whether Newark, N. J., settled by seceders from the New Haven colony, got its name, as here stated, from their calling it their "New Ark." This was probably mere verbal play upon the name of the English town where their minister, Abraham Pierson, had preached, called Newark from the *new work*, or fortification, which King John added to its castle. In the constitution-making of the Revolutionary period Virginia and Rhode Island took the lead in their establishment of full religious liberty, while some States fell far short of it. From Jonathan Edwards more than any other man came "the staggering blow" which made ecclesiastical establishments impossible in America. Not that he realized what he was doing; it was his peculiarly lofty treatment of the subject of personal religion that achieved the result indirectly, by justifying to the public mind the severance of the State from all ecclesiastical interests. In the autonomy of the soul the author finds the divine foundation of religious liberty, and in the constitutional enactment of this liberty the recognition of a divine law written first in human nature. None the less he finds abundant evidence in our customs and institutions for the affirmation of Judge Cooley, and those of other noted jurists and statesmen, that "in a certain sense, and for certain purposes, Christianity is part of the law of the land."

Roots of Christian Teaching as Found in the Old Testament (The). By George Aaron Barton, A.M., Ph.D. The John C. Winston Co., Philadelphia. 5×7½ in. 271 pages.

Taken in connection with Professor Barton's noteworthy critical work on "Semitic Origins," reviewed by The Outlook February 8, this series of brief meditations for busy men and women testifies, especially to those who shrink from modern views of the Old Testament, that critical studies yield devotional fruit. Typology, like teleology, is not discredited in these days, but only the crude form of each. In the brief sketches here presented of Hebrew ideas and institutions, with character-studies of many Old Testament worthies, are types and parables of Christian truth, the religious significance of which is independent of the reader's conception, whether traditional or critical, of the ancient Scriptures. Devotional books of this sort are rare, and one which can be read with satisfaction undisturbed by contradictions to modern learning is especially welcome. Professor Barton has added frequent notes of reference to critical authorities for the facts concerning the Biblical narratives whose religious lessons are here the exclusive theme.

Strangers at the Gate: Tales of Russian Jewry. By Samuel Gordon. The Jewish Publication Society of America, Philadelphia. 5×7½ in. 458 pages.

These stories of life in the Ghetto deserve a place with those by Mr. Zangwill and by Martha Wolfenstein, which have already been published by this Society. Perhaps they have less humor than those of the two authors just named, but they are told simply, naturally, and sometimes with real pathos, and not infrequently there is a gleam of sly fun. The thanks of the general reading public are due this Society for giving it in such books as this and the others referred to true pictures of quaint and peculiarly interesting features of Jewish life. Apart from the race element these tales have a distinct literary quality.

Tales from Gorky. Translated from the Russian by R. Nisbet Bain. The Funk & Wagnalls Co., New York. 5×7½ in. 285 pages. $1.20, net. (Postage, 12c.)

Tiberius the Tyrant. By J. C. Tarver. E. P. Dutton & Co., New York. 5½×9 in. 450 pages. $5, net.

Since Niebuhr, a century since, dispelled the clouds of calumny from the fame of the Gracchi, Mr. Froude and others have endeavored with more or less success to correct the injustice which they deemed done by history to personages of note. This is the present endeavor of Mr. Tarver. Dean Merivale's history characterizes Tiberius as a "monster," and yet goes on to say that "the history of the Roman Emperors is hardly more to be relied on than that of the Roman Kings." Mommsen, on the other hand, has characterized Tiberius as "the ablest of all the Roman Emperors." He it was who established on a permanent basis the empire founded by Augustus. It seems a contradiction of common sense to make such a monarch the type of a detestable ruler. Yet this is what history has done, in reliance mainly on Tacitus, of whom Mr. Tarver says "he is not a historian; he is a bitter pamphleteer of consummate ability," whose works are "little better than a continued jeremiad, in which nobody is good except men unconnected with the administration, the Germans, and the historian's father-in-law." Passing over the details of Mr. Tarver's vindication, except to remark that in the awful tragedy of Sejanus he holds Tiberius to have been more sinned against than sinning, we note in general that the malignant misrepresentation of his character is attributed to the fact that, as the Roman Curia of to-day cannot forgive the Italian monarchy, so the Curia of the first century could not forgive the Empire and the man who gave it permanence. To this, and to "the ineffable prurience of the Italian imagination in ancient times," are due the unspeakable tales of debauchery related of the aged Emperor in his health-retreat at Capreæ. Mr. Tarver makes out a strong case for his contention that Tiberius was "the ideal Roman Senator, . . . awful rather than amiable," sufficiently wise, temperate, and strong for his work, and, as a general and statesman, if not of the first rank, at the top of the second.

Trumpeter's Hand-Book Instructor. By William S. Littleton. Hudson-Kimberly Publishing Co., Kansas City, Mo. 8½×5 in. 71 pages.

Year Book of the Pennsylvania Society of New York. Illustrated. Published by the Society, New York. 6×9¼ in. 143 pages.

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President Roosevelt at the General Assembly

The great audience that was crowded into Carnegie Hall, New York, on the 20th of May was not impelled by mere curiosity, as a miscellaneous audience is apt to be. It consisted of representatives of the Presbyterian Church from all parts of this country. When the President of the United States appeared on the platform, he was greeted with a burst of loyal applause and cheers, and yet the thoughtful observer felt that the greeting was rather the dignified expression of welcome than a frenzied expression of enthusiasm. The people were evidently impelled, not merely to see the President and to hear his voice, but also to know what message he had for them on that occasion. The President again showed the instincts of the orator in beginning his speech by finding common ground both for his hearers and himself, and before he had spoken many words he had the sympathy of all his hearers. It was a speech to be heard rather than to be read, and yet if the reader bears in mind the nature of the audience and the occasion, the simple, unaffected, straightforward bearing of the President, and tries to imagine the effect of the applause as it was given in response to his more striking utterances, he can in some measure share the experience of those who are not readers but hearers. Most hearty signs of approval were given to the President as he spoke of the foundation of government being laid in morality, of the contempt for the spirit of mere censure, of the practical efforts against "myriad forms of brutality," of the Cuban Republic, and especially of the probability of close commercial relations with it, and, finally and emphatically, of the army as an instrument of mercy and succor. The President's speech is herewith printed in full.—THE EDITORS.

Mr. Chairman, and you, my Friends and Neighbors—for if this meeting means anything, it means a commemoration of the embodied spirit of friendship and neighborliness working through the Church for generations—I am glad to greet you to-night. I belong to a closely allied Church, the Dutch Reformed, and I want to tell you a curious incident that was related to me to-night by one of the two gentlemen who on your behalf met me and brought me here.

Mr. Ogden mentioned that two hundred and sixty or two hundred and seventy years ago the first church of my denomination to be erected here in this city was put up by a contract with one of his ancestors who dwelt in the State of Connecticut. You see that even in those days we Dutchmen had to get the Yankees to do some things for us. This is, in a sense, symbolical of how much the church has counted in the life of our people, that the descendants of those who worshiped and those who were under contract to put the church up in which the worshiping should be done should be here to-night meeting together.

I have another bond with you. There are not many Dutch Reformed churches in this country—not as many, I often think, as should be in this city—and during a considerable portion of my life I have had to go to the Presbyterian church because there was no Dutch Reformed church to go to. In my early years I went to the Madison Avenue Church, of which the Rev. Dr. Adams was then pastor, and those here who remember him will agree with me in saying that he was one of the few men concerning whom it is not inappropriate to use the adjective with which I shall describe him, for he was in very truth a saintly man.

I remember, especially now that I have children of my own to care for, the view expressed by Dr. Adams, that we should be careful to see to it that things which are perfectly simple to us are made clear to the children. Dr. Adams had a grandson, whom he found to be exceedingly afraid of going into the church alone. Nothing could induce the boy to enter the great building by himself. One day the doctor took him down into the auditorium and up the empty, echoing aisle. The little fellow looked about a while, and then asked: "Grandpa, where is the zeal?" "The what?" queried the grandfather. "The zeal. Why, don't you know that the 'zeal of thine house hath eaten me up'?" The little fellow had heard that verse and he had gotten it so twisted up that he had decided he had rather not go into the house of the Lord unprotected.

It is a pleasure on behalf of the people of the United States to bid you welcome on this hundredth anniversary of the beginning of organized home missionary work by the Presbyterian Church. In one sense, of course, all fervent and earnest church work is a part of home missionary work. Every earnest and zealous believer, every man or woman who is a

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doer of the work and not a hearer only, is a lifelong missionary in his or her field of labor—a missionary by precept, and by what is a thousandfold more than precept, by practice. Every such believer exerts influence on those within reach, somewhat by word, and infinitely more through the ceaseless yet well-nigh unfelt pressure, all the stronger when its exercise is unconscious, of example, of broad, loving, charitable, neighborly kindness. But to-night we celebrate a hundred years of missionary work done not incidentally but with set purpose; a hundred years of earnest effort to spread abroad the Gospel, to lay deep the moral foundation upon which true National greatness must rest.

The century that has closed has seen the conquest of this continent by our people. To conquer a continent is rough work. All really great work is rough in the doing, though it may seem smooth enough to those who look back upon it, or to the contemporaries who only look at it from afar.

The roughness is an unavoidable part of the doing of the deed. We need display but scant patience with those who, sitting at ease in their own homes, delight to exercise a querulous and censorious spirit of judgment upon their brethren who, whatever their shortcomings, are doing strong men's work as they bring the light of civilization into the world's dark places. The criticism of those who live softly, remote from the strife, is of little value; but it would be difficult to overestimate the value of the missionary work of those who go out to share the hardship, and, while sharing it, not to talk about but to wage war against the myriad forms of brutality.

It is such missionary work, because of the spirit that underlies the missionary work, that prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it the conquest of this continent would have had little but an animal side. Without it the pioneers' fierce and rude virtues and somber faults would have been left unlit by the flame of pure and loving aspiration. Without it the life of this country would have been a life of inconceivably hard and barren materialism. Because of it, deep beneath and through the National character there runs that power of firm adherence to a lofty ideal upon which the safety of the Nation will ultimately depend. Honor, thrice honor, to those who, for three generations, during the period of this people's great expansion, have seen that the force of the living truth expanded as the Nation expanded. They bore the burden and heat of the day, they toiled obscurely and died unknown, that we might come into a glorious heritage. Let us prove the sincerity of our homage to their faith and their works by the way in which we manfully carry toward completion what under them was so well begun.

And now, my friends, coming up here, I made up my mind that I would speak to you, as illustrating the spirit of character and decency and the spirit of National righteousness, of something that has taken place on this day and of something else that has happened within the last ten days.

I would speak to you of the action of this Nation to-day, on this Tuesday, the 20th day of May, 1902, which has culminated in starting a free republic on its course in the world.

That has represented four years' work. There were blunderings and shortcomings in that work, of course, and there were men of little faith who could see only the blunderings and shortcomings, but it represents work triumphantly done. And I think that the citizens of this Republic have a right to feel proud that we have kept our pledges to the letter, and that we have established a new international precedent.

I do not remember—and I have thought a good deal about it—a single case in modern times where, as the result of such a war, the victorious nation has contented itself with setting a new nation free, and fitted as well as it could be fitted for the difficult path of self-government. And, mind you, anarchy and ruin would have lain before the island if we had contented ourselves with the victories of war and turned this island loose to shift for itself.

For three years the hard work of peace has supplemented the work of war. For three years the representatives of the army—I sometimes hear the army attacked; friends, I've even heard missionaries attacked; but it is well for us, when we have a great work to do in either peace

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or war, that we have the army and navy as instruments for it—these representatives of ours have done their best to build up a school system, to establish sanitary measures, to preserve order, and to lay the way open for the starting of industries, to do everything in their power so that the new government might start out with the chances in its favor. Now, as a nation, we bid it God-speed, and we intend to see to it that it shall have all the aid that we can give it. And I trust and believe that our people will, through their National Legislature, see to it very shortly that they have the advantage of entering into peculiarly close relations with us in our economic life.

That is the deed which was consummated to-day. Now for the other. Ten days or a fortnight ago an appalling calamity befell another portion of the West Indian islands; it befell territory not in any way under our flag, but owing allegiance to two different European powers. But their need was great, and this people saw to it that this need was met as speedily as possible. Congress immediately appropriated a large sum of money, and this was augmented by large private gifts. And, gentlemen, as usual, I found that the army and navy were the instruments through which the work could be best done. Whenever I want work to be done instantly, when I want men who will drop the work they are engaged upon instantly and will go, fearing neither pestilence nor the dangers of volcanic eruptions nor anything else, when I want men who can be relied upon absolutely and without question, I turn to the army and navy. We sent them to the stricken island, and we all of us feel proud that the ships bearing the American flag should have been among the first, I think the very first, to bear relief and succor to those stricken down by so appalling a disaster.

It seems to me that while there is so much evil in the world against which we need to war with all our strength, that while there are among us so many tendencies at play which are fraught with peril for the future of society and the future of mankind, yet it is a fine thing to have at the opening of this century such omens of righteous action, of international brotherhood. These are omens of the future when the sense of duty to one's neighbor will extend beyond national lines. Such omens are to be found in the acts of this American people which culminated to-day when they started Cuba as an independent nation, and in being the first to reach out a free and generous hand to those in need, without regard to what the flag was to which they paid allegiance.

Notes and Queries

1. Please tell me if Jesus was a rabbi. 2. Did the rabbis receive ordination? 3. How was it that Jesus, Paul, Barnabas, and others were allowed to preach in the synagogues, when they did not teach Judaism? A. R. M.

1. Rabbi (literally signifying Great, or Honorable Sir) was simply the title of respect given by the Jews to their teacher, as a clergyman has sometimes been called "Dominie" (Latin *dominus*, master). 2. No. 3. Their break with Judaism was an affair that took time to become divisive and final. Nowadays also ministers who diverge from the views held by their denomination often hold their places within it for a time, until they separate from it or are separated.

Please give the names, publishers, and prices of several of the best up-to-date books on the following subjects: 1. The Christianity of the First Century. 2. Present World Politics. R. N. A.

1. McGiffert's "History of the Apostolic Age of Christianity" and Bartlet's "Apostolic Age" (Scribners, $2.50 and $1.25). 2. Reinsch's "World Politics" (Macmillan, $1.25).

How may be reconciled these two (it would seem) conflicting ideas—the one from 1st Corinthians xv., 50, "Flesh and blood cannot inherit the kingdom of God," and the passage from the Apostles' Creed as to the resurrection of the body? S. H. J.

By reference to other passages in the chapter cited, which speak of bodies of different kinds, as in verses 40 and 44; also to verses 37 and 38, where the analogy of the seed is employed to illustrate the fact that the body buried and the body raised are not identical. The phrase cited from the Creed must be understood conformably to these passages, though it has often been used in a contradictory sense.

Please tell me whether there is an exposition of the Thirty-nine Articles of the Church of England later or better than Burnet's. If so, what, and where can it be secured? S. E. I.

Bishop Browne's work, edited by Bishop Williams, of Connecticut, is to be preferred (E. P. Dutton & Co., New York, $4). A convenient work is published in the series of Oxford Church Text-Books for 60 cents (E. S. Gorham, New York).

Nearly forty years ago I read, in a magazine, a piece of poetry which interested me, and for years I retained it. But now all except the following fragment has escaped me. Can any of your readers inform me where it can be found? It was in the Scotch dialect:

"White as the milk of her white breast,
Wash her twa hands fra sin." J. C.

I venture the suggestion that "the glasse hoff Setyl set in Sellfer gyld," mentioned by Miss Repplier in The Outlook, May 10, 1902, was a glass mirror in a gilded frame, "Setyl" being the Duchess's spelling of "Style." J. M. R.

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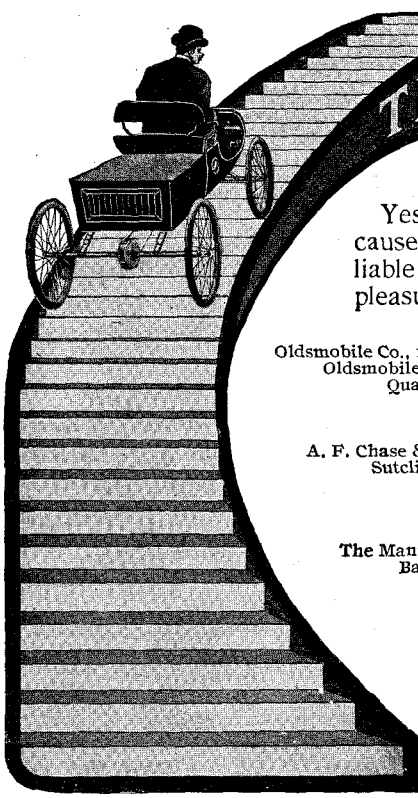

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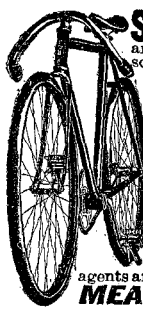

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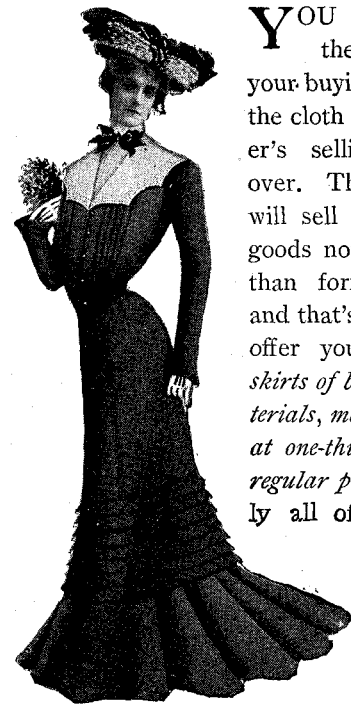

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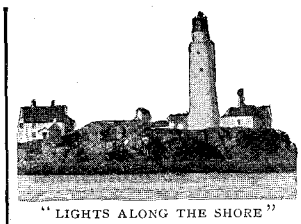

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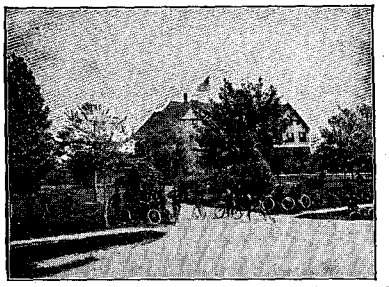

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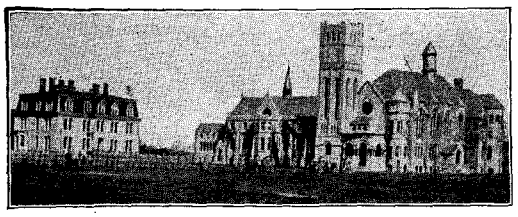

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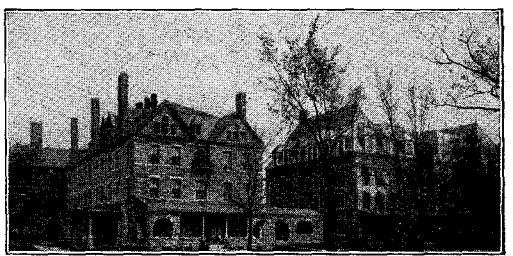

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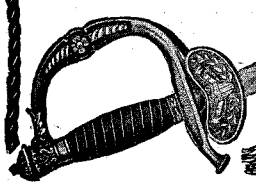

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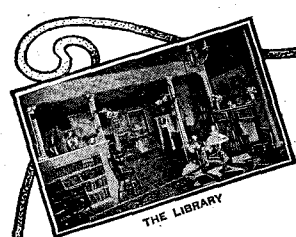

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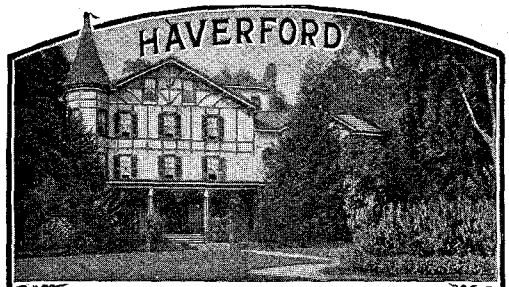

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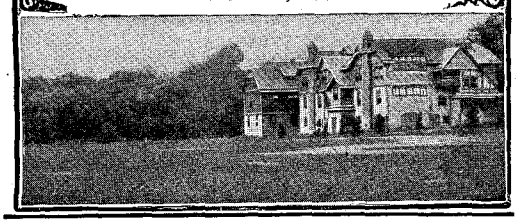

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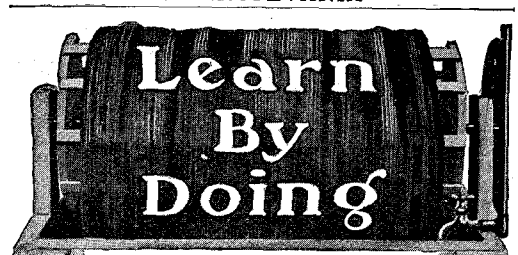

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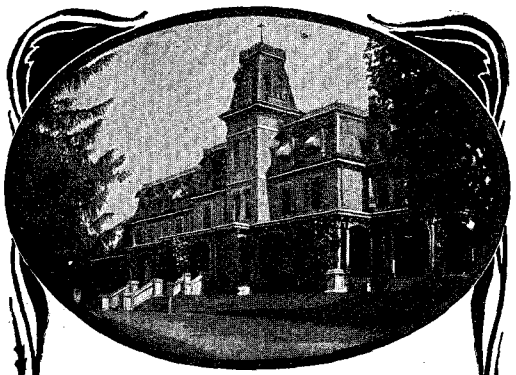

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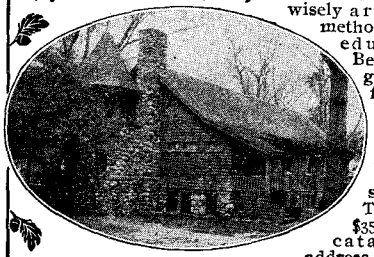

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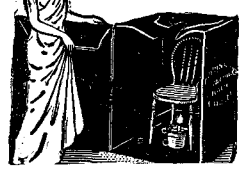

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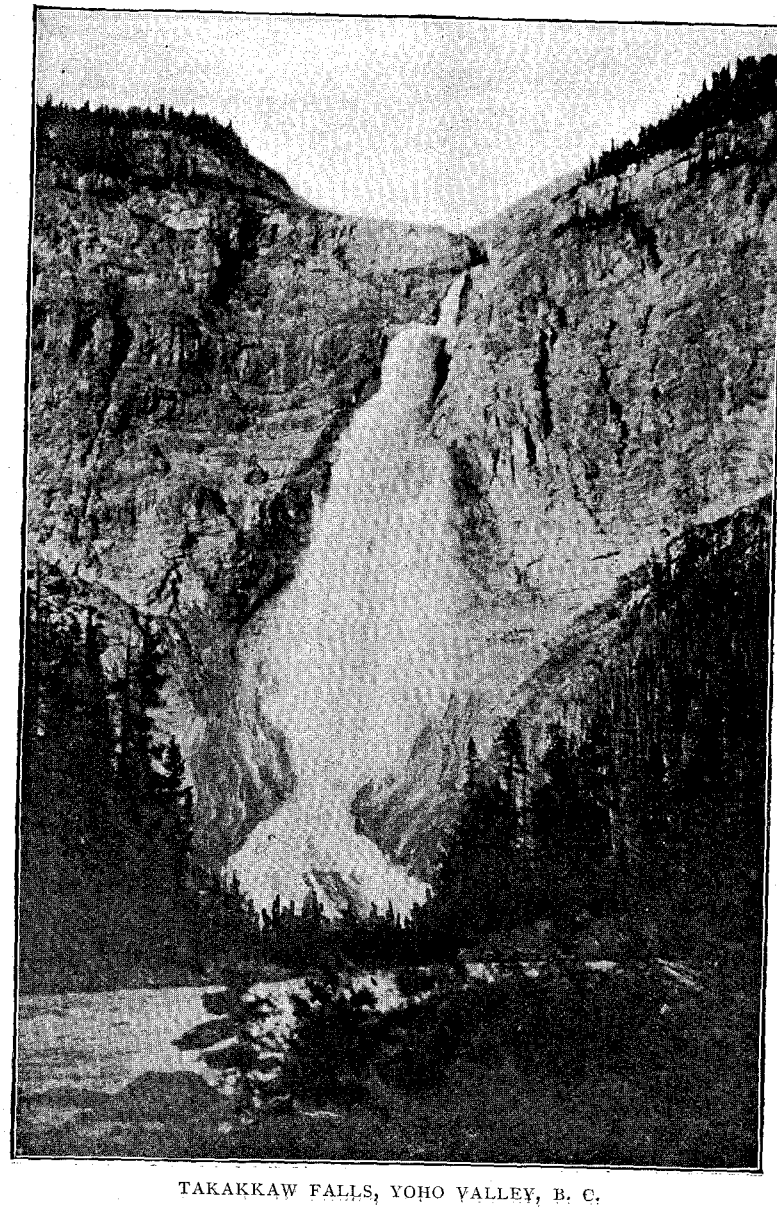

TAKAKKAW FALLS, YOHO VALLEY, B. C.

TAKAKKAW FALLS

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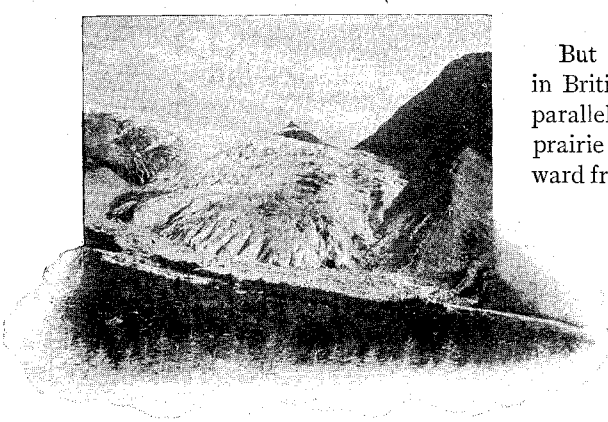

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But the Rockies are not the only attraction in British Columbia; they are but one of three parallel mountain ranges that separate the prairie from the Pacific Ocean. Looking westward from their summits the climber sees the long Selkirk chain, dark and forest-covered to the snow line. Here the heavier precipitation has caused the accumulation of bodies of glacial ice of great magnitude. The largest of these is believed to be the Great Glacier, which is within thirty minutes' walk of the Glacier House, an hotel whose reputation has reached every land.

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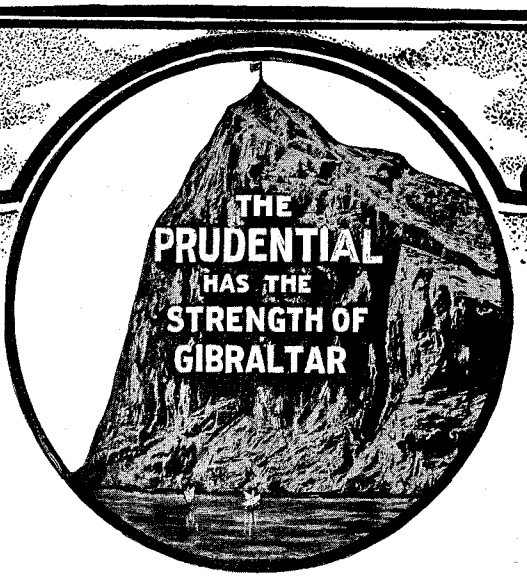

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